

A N

Historical Catechism,

Containing a Summary of the

SACRED HISTORY

A N D

Christian Doctrine.

By Monsieur *Fleury*, Abbot
of *Loc-Dieu*, late Sub-Preceptor
to the King of *Spain*, the Duke
of *Burgundy*, and the Duke of
Berry.

Newly Translated from the French.

TOME II.



Printed in the Year MDCCXXVI.

A N
Historical Catechism

Containing a summary of the

SACRED HISTORY

AND

Christian Doctrine.

By M. de la Harpe, Abbot

of La-Porte, late Sub-Precursor
to the King of France, the Duke
of Burgundy, and the Duke of
Berry.

Translated from the French.

38
12. 12.

148



Printed in the Year MDCCXXVI.

AN
Historical Catechism.

PART. I.

LESSON. I.

Of the Creation.

GOD (a) created Heaven and Earth, all the Things we see, and all those which we do not see, in a Word the whole World. He created it of Nothing, without Matter: By himself, without Help, and without Instruments: By his single Word, and pure Will: With no other Motive than his Glory. He made it not all at once, as it were by Necessity: But in six Days, and in such Order as he pleas'd. The First Day he made the Light; the Second the Heavens; the Third Day he separated the Heavens from the Earth, and made the Herbs, Trees and Plants of

A 2

all

(a) Gen I.

all Sorts to rise out of the Earth: The Fourth Day he made the Sun, Moon, and Stars: The Fifth Day, he made the Fish and Birds: The Sixth, he produc'd from the Earth all the other Beasts: Then he made Man separately, to have the Command of all the rest. The Seventh Day God rested, having finish'd his Work; which is as much as to say, that he (b) ceas'd to produce any New Creatures. When God made Man, he held a Council within himself, and said: Let us make Man to our Image and to our Likeness. Then he form'd the Body out of Earth, and breath'd into it the Breath of Life, that is, he created purposely a Spiritual and Immortal Soul, to unite it to this Body. 'Tis this reasonable Soul which is the Image of God, because it is a Spirit like him, and capable, as he is, of knowing and of willing, and even of knowing God himself, and of loving him. For God is an infinite Spirit, fruitful in himself by his Knowledge and by his Love. God having made Man, made (c) also the Woman, to be his Companion: And he made her of one of the Man's Ribs, to the End they might perfectly love each

(b.) Aug. tr. 20. in Jo. in Gen. 1. 26. n. 7.

(c.) Gen 2, 18.

An Historical Catechism.

each other, and be united, as if they had only one Body. Then it was that God instituted Marriage: For he bless'd (d) the Man and Woman, and bid them to increase and multiply, to fill the Earth, to make themselves the Masters of it, and to bear Command over all the Animals, Fishes, and Fowls: And he gave them for their Food the Fruits of the Trees, and all the Plants. The first Man was nam'd *Adam*, and the first Woman *Eve*. God plac'd them in the Terrestrial Paradise, which was a delightful Garden, planted with all Sorts of beautiful Trees, and water'd by four Rivers. They were quite naked, without being ashamed of it, because they saw Nothing in themselves, but what was the Work of God, and by Consequence very good. They wanted for Nothing, and suffer'd no Inconveniency, were not liable to Diseases, nor to Death, provided that they eat not of the Fruit of a Tree which God had forbidden them: This was the only Mark of Obedience, which he exacted from them. They convers'd with God, and liv'd happy. God had likewise created pure Spirits, which are the Angels, of a more excellent Nature than Man.

A 3

LESSON

(d) Gen. 1. 28.

LESSON II.

Of Sin.

SOME of the Angels continu'd not (a) in the Truth and Grace, in which God had created them, but revolted against him. He (b) did not pardon them, but cast them into Hell, where they are depriv'd eternally of the Sight of God, and tormented with Everlasting Fire. These are the Demons, or the Angels of the Devil, who make it their continual Business to tempt Men, for which Reason (c) the Head of them is call'd *Satan*. One of these malicious Spirits, envying the Happiness which *Adam* and *Eve* enjoy'd in the Terrestrial Paradise, took the Body of a (d) Serpent, drew near to *Eve*, and said to her, Why has not God permitted you to eat of the Fruit of all the Trees in this Garden? He has allow'd us all of them, says the Woman, except the Fruit of the Tree in the midst of the Garden, which he has forbidden us to touch, upon Pain of Life. You shall not die for it, reply'd the Serpent: But God knows, that so soon as you shall have eaten of it, you shall open your Eyes, and resemble him in the Knowledge of Good and

(a) Jo. 8. 44. (b) 2 Pet. 2. 4. (c) Apoc. 20. 2. (d) Gen. 3.

An Historical Catechism. 7

and Evil. The Woman suffer'd herself to be tempted by the Beauty of the Tree and Fruit; she eat of it, and gave some to her Husband, who eat it, as she had done. That Moment they open'd their Eyes, and were asham'd of their Nakedness: Perceiving a Rebellion in their own Bodies, which was no longer subject to their Spirit as before. They made Aprons of Fig-leaves, to cover themselves: Then upon hearing the Voice of God, who shew'd himself to them under a sensible Form, they hid themselves: And finding that their Sin was discover'd, they endeavour'd to excuse themselves, the Man by laying the Fault on the Woman, and the Woman on the Serpent. After this God curs'd the Serpent, that is to say, the Devil, who had serv'd himself of it to deceive the Woman; and declar'd that he wou'd raise an eternal Enmity between them, and that of the Woman should come one, who shou'd crush the Serpent's Head: That is to say, the Saviour of the World, who was to come one Day to destroy the Power of the Devil, and to be born of a Woman, without the Cooperation of Man. For God promis'd him even then, to comfort *Adam* in his Misery. Nevertheless he condemn'd the Woman, to the Pains of Child-bed, and

8 *An Historical Catechism.*

to be subject to her Husband ; and he condemn'd the Man to till the Earth, to eat his Bread in the Sweat of his Face, and to labour during Life, till he return'd to the Ground out of which he was taken. He then drove them out of Paradise, and plac'd a Cherubin arm'd with a fiery Sword, to guard the Entrance into it. *Adam* by his Sin was depriv'd of that Original Holiness and Justice, in which he had been created ; he became the Object of God's Anger, and the Captive of the Devil, to whom he had subjected himself. He lost [in a great Measure] the Advantages of Body and Soul, which he enjoy'd before : Was expos'd to the Inconveniences of the Seasons, to savage and to venomous Beasts, to Hunger and Poverty, to Diseases and to Death. He fell into Ignorance, remain'd full of Concupiscence, that is, of Self-Love ; which turn'd him from God, and deliver'd him up to the Desire of sensible Pleasures, and to all the other Passions, as Anger, Envy, Sorrow and Fear, and made him capable of committing all Sorts of Evil, and of himself incapable of doing any Good in order to Salvation ; and destin'd him after Death, [if it seiz'd him in this Condition] to another Eternal Death, which is to say, to the Torments of Hell.

LESSON

LESSON III.

*Of the Corruption of Mankind, and
of the Deluge.*

ADAM had no Children till after his Sin; and his Wife having sinn'd as well as he, their Children were born in Corruption, subject to the same Miseries, and charg'd with the Sin, which they deriv'd from their Origin. It has pass'd to all their Descendants, and all Men are born tainted with this Sin, which we call Original; and which renders them the Enemies of God, incapable of doing [in Order to Heaven] any Good, and worthy of Hell. The first Children of *Adam* and *Eve* were *Cain* and *Abel*. *Cain* (*a*) out of Envy kill'd his Brother: God reproach'd him for his Crime, saying that the Blood of his Brother call'd for Vengeance against him; And he judg'd himself that he deserv'd to die: But God forbad the killing him, lest Murders shou'd be multiply'd. The Descendants of *Cain* were a wicked Generation; But *Adam* had a Son nam'd *Seth*, whose Children preserv'd Piety and the Knowledge of God. This Race (*b*) being mix'd with the other, by Criminal

A 5

Alli-

(*a*) Gen 4. (*b*) Gen: 6.

Alliances, became as corrupt as it. All Mankind deserted the Way of Reason, and so enormous was their Malice, that God resolv'd to destroy them all, as if he had repented of his having created them. There was only *Noah*, a Descendant of *Seth*, who found Favour with God. God imparted to him the Design he had of purging the whole Earth, by an universal Deluge ; and commanded him to build an Ark, that is to say, a square and cover'd Vessel, in the Nature of a great Trunk, capable of containing a Couple of every Species of Beasts and Birds, and wherewithal to feed them for a Year. While *Noah* (c) was building the Ark, he exhorted Men to do Penance, and threaten'd them with the Deluge ; and this for above a Hundred Years ; but they wou'd not believe him. The Time being come, God (d) made *Noah* to enter into the Ark, with his Wife, his three Sons, and their Wives, and all Sorts of Terrestrial Animals, and of Birds. This done, he open'd the Conservatories of the Heavens, and caus'd a dreadful Rain to fall for Forty Days and Forty Nights : Helike-wise made the Abysses of the Sea to break over its Banks, inso-much that the

Earth

(c) 1 Pet. 3. 20. (d) Gen. 7.

Earth was overflow'd, and that the Water was twenty Foot above the highest Mountains. All Men and Animals were drown'd: None but Noah and (c) his Family were sav'd, that is to say, only Eight Persons. The Ark was a Figure of the Church, in which a small Number of the Elect are sav'd, while all other Men perish in their Sins.

LESSON IV.

NOA^(a) went out of the Ark by the Orders of God, a Year after he had enter'd into it. Upon going out, he offer'd Sacrifice to him, to thank his Divine Majesty for having sav'd him with so much Goodness. God was well pleas'd with Noah's Sacrifice, and promis'd him he wou'd never more send a Deluge on the Earth; and that the Seasons shou'd go on in their ordinary Course. He gave his Blessing to him and to his Children, to make them multiply, and to subject all Animals to them. He moreover gave them leave to kill them for their Food; but expressly forbade them to kill Men. Whoever, said he (b) spills Human Blood, his Blood shall be spilt,

(c) 1 Pet. 3. 20. (a) Gen. 8. (b) Gen. 9. 6.

spilt, for Man is made to the Image of God. The three Sons of Noah were (c) *Sem, Cham and Japhet*, who repopled the World. So that all Men are Brothers, and oblig'd to love one another. But Nature became much weaker after the Deluge. Whereas Men had liv'd almost a Thousand Years, their Age by little and little was reduc'd to one Hundred or two Hundred Years, and they began to be wickeder than ever. Lands and Possessions were of Necessity to be divided, because Men cou'd not agree to enjoy them together: Hence came Pillages, Wars and Slaveries. Every Man's Aim was to pursue his Pleasures, to eat and drink, and satisfy all his Passions, without Rule or Measure; and that he might indulge them with the greater Liberty, to despise the Authority of Parents and Elders, and even to reduce under his Subjection his Brethren and his Equals, either by Force or Artifice. Instead of honouring the true God, they ador'd his Creatures, the most powerful Men, or Stars, or other visible Things. In this Manner Idolatry had its Rise, Men acting all the while against their Conscience, and against the Light of Reason, which informs them all, that they

(c) Gen. 10.

they ought not to adore any Thing which is equal or inferior to themselves, but only their Creator: That they ought to honour their Fathers and Mothers, to observe the Institution of Marriage, to do no Harm to one another, neither in their Person, nor in their Goods, nor in their Reputation; to speak always the Truth, and to moderate their Desires. All this, Reason dictates to Men, who are willing to hear it; and this is what we call the Law of Nature. There were always some Saints, who observ'd it, as *Job*, *Melchisedech*, and some others, recorded in the Scripture, besides those, who are not known. *Job* was a very rich Prince, and no less virtuous. God permitted the Devil to deprive him of all his Goods, his Children and his Health, and to reduce him to the last Degree of Misery, to give us a great example of Patience.

LESSON V.

Of the Patriarch Abraham.

THE World growing daily more and more corrupt, the true Religion, that is to say, the Knowledge of God and the Observance of the Law of Nature, was no longer to be found, save only with some

some few Holy Persons, principally of the Posterity of *Sem*, and (a) of the Branch of *Heber*. But Idolatry infected even this Branch: When God chose a Man out of it, with whom he made a particular Covenant, to the End he might make Use of him, for preserving on Earth the Knowledge of Truth, and the Practice of Virtue. This was *Abraham* (b). God commanded him to quit his Relations, and the Place of his Birth, to pass over the *Euphrates*, and to go into the Land of *Canaan*, and promis'd him, that a great People shou'd descend from him, the Multitude of whom shou'd be as innumerable as the Stars of Heaven, and the Sands of the Sea; and in thy Race, added he, all the Nations of the Earth shall be bless'd. Which signify'd, that of his Posterity shou'd be born the Saviour of Mankind; this Son of the Woman, who shou'd crush the Serpent's Head. *Abraham* believ'd the Promises of God, and obey'd his Orders. Accordingly God made great (c) Account of his Faith, protect'd him on all Occasions, shower'd Blessings upon him, enter'd into a solemn Covenant with him; and several Times repeated to him the

(a) Gen. 11. (b) Gen. 12. (c) Gen. 15: 1. 6. Ps. 104. 14. Gen. 17. 10.

same Promises, that from him shou'd come a numerous People, who shou'd possess the Land of *Canaan*, and that by him Blessing and Grace shou'd be diffus'd on the whole Earth. God enjoin'd him Circumcision, for a Mark of his Covenant; because this Covenant was annex'd to Blood and Generation. In fine, after that the Faith of *Abraham* had been exercis'd for a long Time, when he was advanc'd to (d) the Age of a Hundred, and that *Sarah* his Wife was past the Years of Child-bearing, and naturally barren, God gave him a Son, whom he nam'd *Isaac*, and on whom God declar'd the Effect of his Promises shou'd fall, and not on *Ishmael*, whom *Abraham* had before, by another Woman. When *Isaac* was grown up, for a farther (e) Trial of *Abraham's* Faith, God commanded him to sacrifice this dear Son. He obey'd without Reply, and had his Hand stretch'd out ready to dispatch him, when an Angel stop'd him, on the Part of God; assuring him, that he was content with his Obedience, and repeating to him all his Promises. In the Time (f) of *Abraham* liv'd *Melchisedeck* King of *Salem*, of whose Father and Family we have not the

(d) Gen. 21. (e) Gen. 22. (f) Gen 14.
18. Heb. 7.

the least Account : All that we know concerning him, is this, that he was a Priest of the All-High ; and that *Abraham* returning Victorious from a War, in which he had vanquish'd three Kings, this extraordinary Man came to meet him, gave him his Blessing, and offer'd for him Bread and Wine. He was a Figure of the Saviour of the World, who was to be greater than *Abraham*, tho' descended from him.

LESSON VI.

Of the other Patriarchs.

I*SAAC* did not fail to imitate the (a) Faith and Virtue of his Father, and God renew'd to him the same Promises. He liv'd peaceably, in a Noble Simplicity. He had two Sons, who were Twins, *Esau* and *Jacob*, of whom God chose the (b) latter for the Object of his Affection, leaving *Esau* under the general Malediction of the Children of *Adam* ; and accordingly he was wicked and impious. *Jacob* on the contrary was faithful to God and virtuous, industrious, meek and patient. His Father *Isaac* gave him his Blessing, to which were annex'd the Promises

(a) Gen. 26. 2. (b) Rom. 9. 11.

mises of God: He wou'd have given it
 to *Esau*, but *Jacob* us'd a Stratagem to
 draw it (c) on himself: And *Isaac*, tho'
 he had been surpriz'd, confirm'd it, after
 he had found it out; understanding it
 to be the Order of God. *Jacob* having
 receiv'd this so important Blessing, mar-
 ry'd, and had twelve Sons, who are the
 Twelve Patriarchs: To wit, *Ruben*, *Sir-
 meon*, *Levi*, *Juda*, *Issachar*, *Zabulon*, *Dan*,
Nephthali, *Gad*, *Aser*, *Joseph* and *Benjamin*.
 We likewise call by the Name of Patri-
 archs, all the ancient Fathers, and all
 the Saints, who liv'd under the Law of
 Nature, as *Adam*, *Abel*, *Seth*, *Henoch*, *Noah*,
Sem, *Abraham*. God (d) made also to *Jac-
 ob* the same Promises, he had made to
 his Father and Grandfather, and nam'd
 him *Israel*. *Joseph* (e) was dearer to him
 than all his other Children. They en-
 vy'd him therefore, and sold him to
 some Merchants, who carry'd him into
Egypt: Where God took Care of him,
 and by a marvelous Turn, advanc'd him
 to be the Favourite of the King, who
 gave him the Government of his whole
 Kingdom. His Brothers were constrain'd
 by (f) a Famine, to go into *Egypt* to buy
 Provisions: And *Joseph*, after having kept
 them

(c) Gen. 27. (d) Gen. 28. 14. (e) Gen.
 32. 28. Gen. 37. Gen. 39. (f) Gen. 42. Gen. 45.

them in Pain for a Time, made himself known to them, pardon'd their Crime, and made them come into *Egypt* with their Father and all their Family, to the Number of Seventy Persons. *Jacob* on his Death-Bed gave his Blessing to all his (g) Children, and foretold them the most considerable Things, which were to happen to their Posterity. He (b) said to *Juda*, that he shou'd command all his Brothers, and that the Command shou'd remain in his Family, till He came who was to be sent, and was the Expectation of Nations, that is to say, the Saviour of the World. From hence it began to be known, that he shou'd be descended not only from the Race of *Abraham* by *Isaac* and by *Jacob*, but also from the Family of *Juda*.

LESSON VII.

Of the Slavery of Egypt.

GOD fulfill'd not the Promises he had made to *Abraham*, till after more than Four Hundred Years. For (a) neither he, nor the other Patriarchs possess'd the Land in the Country of *Canaan*; they

(g) Gen. 49. (b) Ibid. 10. (a) Acts 7. 5. Heb. 11. 9. 13.

they liv'd there no otherwise than as Passengers, under Tents and Pavillions. And tho' their Children were not to remain in *Egypt*, they were its Inhabitants for above Two Hundred Years. By this Method God exercis'd their Faith, and themselves made it apparent, that they expected a better Inheritance, than this sensible Earth. During this Stay in *(b)* *Egypt*, the Children of *Israel* multiply'd prodigiously, as God had promis'd to *Abraham*. The King of *Egypt* fearing they wou'd grow too powerful, to weaken them, and prevent their enterprizing any Thing against him, resolv'd to oppress them with hard Labour. He oblig'd them to make Bricks, and other Things of Earth, which were very painful. He employ'd them in great Buildings, and plac'd Officers over them, who allow'd them no Relaxation, and treated them with Cruelty. He even intended to have destroy'd all the Male-Children, and caus'd great Numbers of them to be thrown into the River of *Nile*. In this miserable Conjunction they had Recourse to God, who lent an Ear to their Cries and Complaints, and resolv'd to succour them, in Memory *(c)* of the Covenant he had made with *Abraham*, *Isaac* and *Jacob*.

(b) Exod. 1. *(c)* Ex. 2. 24.

Jacob. This Slavery was an Image of the Slavery of Sin, wherein all Mankind groan'd under the Tyranny of the Devil: And which was not to have an End, till God sent the Saviour of the World. Mean while (d) to deliver the *Israelites*, he made Use of *Moses*, a great Man of the Tribe of *Levi*: Who had been educated by the Care of the King's Daughter; and instructed in all Sorts of Sciences, and retir'd afterwards into the Desarts of *Arabia*. There God appear'd to (e) him on Mount *Oreb*, in a Bush, which was burning, without being consum'd. And to make himself more known, than as yet he had been, he said to him, I am he who is. Because in Effect, 'tis only God who is, properly speaking: As for all Creatures, they have only a borrow'd Being, and hold it of him. *Moses* did all he cou'd, to be excus'd from this important Commission, of delivering the People. But infine, God wou'd have it so, and sent him into *Egypt* with the Power of doing great Miracles.

LESSSON

(d) Ex. 2. Acts 7. 22. (e) Ex. 3.

(b) Exod. 1. (c) Ex. 2. 24.

LESSON VIII.

Of the Pasch.

MOSES (a) accompanied by his Brother Aaron, went to Pharaoh, this was the Name of the Kings of Egypt; And commanded him on the Part of God, to let his People go. Pharaoh refus'd it, with Contempt; and Moses wrought many terrible Miracles, to constrain him to yield. First (b) he struck with his Rod the Water in the River, and it became Blood. He made an innumerable Multitude of Frogs to be dispers'd throughout the Country, the King's Palace not excepted; who then promis'd to let the Israelites depart. But so soon as Moses had remov'd the Frogs, he recall'd his Words. Upon this, Moses brought amongst them at different Times, Flies, Gnats, and other Insects, which terribly incommoded the Egyptians. And at each Plague Pharaoh promis'd to obey, in order to be deliver'd. But he perform'd Nothing. After these (c) Moses brought a Pestilence upon the Cattle, Ulcers upon the Men, a frightful Storm of Hail; and infine, a more horrible thick Dark-

(a) Ex. 4. (b) Ex. 7. 20. Ex. 8. 6. Ibid. 8. 17. (c) Ex. 9. Ex. 10. 22.

Darkness for three Days. All this was without Effect, and *(d)* Pharaoh was still harden'd. God permitted him so to be, in order to shew his Power in so many Miracles. At the last, when God was resolv'd to *(e)* deliver his People, he commanded them, each Family to take a Lamb, on a Day appointed, to sacrifice it about the Evening, to have it roasted, and to eat it at Night, after having mark'd with the Blood of it the Door of every House. This Supper and Sacrifice he order'd to be call'd the *Pasch*, that is to say the *Passage*, and to be repeated yearly by the *Israelites*, in Memory of their Deliverance. The same *(f)* Night, that they made the *Pasch*, God sent an Angel, who kill'd all the First-born of the *Egyptians*, from the Son of *Pharaoh*, to the Son of the meanest Slave. But the Angel touch'd not the Houses mark'd with the Blood of the Lamb. All this was mysterious. The Lamb signify'd our Saviour, who was one Day to be sacrific'd for Man's Salvation, whose Blood was to save those, that shou'd have it particularly apply'd to them, and whose Flesh was to be the Food of the Faithful. This last Plague of the Death of the First-born, so terri-

fy'd

(d) Rom. 9. 17. *(e)* Ex. 12. *(f)* Ex. 12. 29.

fy'd the *Egyptians*, that the same Hour, without waiting for the Sun-rising, they press'd the *Israelites* to be gone, and drove them out of *Egypt*, loaden with Riches.

LESSON IX.

Of the Journey in the Desert.

Pharaoh to the very last continu'd obstinately to resist God. No sooner had (a) he dismiss'd the *Israelites*, but he repented of it, and pursu'd them with his Army. He came up with them on the Banks of the Red Sea, and they gave themselves for lost: When God (b) made the Sea to open, so that the Water retir'd on each Side, and stood like a Wall on the Right and Left, leaving a large Space in the Midst, where the *Israelites* pass'd dry-foot. The *Egyptians* were for following them, but God made the Sea to join its Waters, in which they were all drown'd with Pharaoh. Thus did God rescue his People out of *Egypt*, with a High and Mighty Arm, that is to say, by his Almighty Power, shewing himself to be the Master of all Creatures, and the righteous Punisher of Men, who dare

(a) Ex. 14. 5. (b) Ibid. 21.

dare to resist him. During (c) the Journey, he principally made appear his Providence and his Goodness, in Regard of the *Israelites*. He led them thro' a great Desert, to try their (d) Fidelity, to exercise their Patience, and to let them see, that they cou'd not subsist but by his Favours. They were (e) all along conducted by a Cloud, which shaded them in the Day, from the scorching Heat of the Sun, and in the Night was chang'd into a Fire, to enlighten them. For their Food, God gave (f) them the *Manna*. It was a Sort of Dew, which fell from the Heavens in the Mornings, in great Abundance: And was so condens'd, that they made Bread of it, sufficient for each Day, and of a most agreeable Taste. At two different Times he gave them a vast Multitude of Quails. When they (g) were in Want of Water, *Moses* made it spring out of a Rock, by striking it with his Rod. Their Cloaths serv'd them, without being worn out, for the Forty Years, that this Journey lasted. In fine (h) God conducted them with as much Affection, as a Father carries his Child in his Arms.

They

(c) Ex. 13. 17. (d) Deut. 8. 2. (e) Ex. 13. 21. Num. 9. 15. (f) Ex. 16. 15. Num. 11. 7-31. (g) Ex. 17. 6. Num. 20. 11. Deut. 8. 4. (h) Deut. 1. 31. (i) Ex. 14. 23.

They were nevertheless so ungrateful, as to murmur frequently against him: They often sigh'd after *Egypt*, and those gross Meats which there sustain'd their Lives: They were for returning thither, and were several Times so enrag'd against *Moses*, as to design his Death. This Journey was an Image of the present Life, wherein God tries us by divers Temptations, and with marvellous Patience suffers our repeated Ingratitude and Disobediencie, never ceasing to bestow his Blessings on us.

LESSON X.

Of the Ten Commandments.

IN the Beginning of the Journey (a) and the third Month from their going out of *Egypt*, the *Israelites* arriv'd at Mount *Sinai*: Where God made them stay a while, that he might give them his Law. *Moses* order'd them to wash and purify themselves, and forbad them to approach the Mountain. The Day being come, which was the Fiftieth after the *Pasch*, they beheld the Top of the Mountain all on Fire, and cover'd with a thick Cloud, out of which broke
B dead-

(a) Ex. 19.

dreadful Lightning and Thunder. They likewise heard the Sound of Trumpets, and a great Noise, but saw no Body. After this (b) a terrible Voice breaking out of the Cloud, pronounc'd these Words: I am the Lord thy God, who brought thee out of the Land of *Egypt*, and out of the House of Bondage. 1. Thou shalt not have strange Gods before me. Thou shalt not make to thy self any graven Thing, nor the Likeness of any Thing, that is in Heaven, or on the Earth, or in the Waters, to adore or worship it: For I am a powerful and jealous God, visiting the Sins of Fathers on their Children, to the Third and Fourth Generation of them that hate me; and shewing Mercy to Thousands of those that love me and keep my Commandments. 2. Thou shalt not take the Name of the Lord thy God in vain. For God will not suffer the Man to go unpunish'd, who shall have taken his Name in vain. 3. Remember thou keep holy the Sabbath-Day: Thou shalt work for Six Days; the Seventh is the Sabbath, that is, the Rest of the Lord; on it thou shalt do no Work, neither Thou, nor thy Servants, nor thy Beasts, nor the Stranger who lives with thee: For

For in Six Days God made Heaven and Earth, and rested the Seventh, for which Reason he has bless'd and sanctifyd it.

4. Honour thy Father and thy Mother, that thou may'st live long in the Land, which the Lord thy God shall give thee.

5. Thou shalt not kill. 6. Thou shalt not commit Adultery. 7. Thou shalt not

steal. 8. Thou shalt not bear false Witness against thy Neighbour. 9. Thou shalt not covet thy Neighbour's Wife.

10. Thou shalt not covet his House, his Slave, his Ox, or Ass, or any Thing that belongs to him. God publish'd

these Ten Commandments, before all the People; and moreover he wrote them on two Tables of Stone, and gave them

to Moses, who was on the Mountain in the Cloud. These Commandments were not new; they were all of the Law of

Nature, excepting the Appointment of the Sabbath-Day. God was pleas'd to re-

new them then, and to give them in Writing, because the Ignorance and the Malice of Men had almost abolish'd them.

B

LESSON

LESSON. XI.

Of God's Covenant with the Israelites.

GOD gave to *Moses* a great Number of other excellent Laws, for regulating Temporal Affairs, for deciding Differences, and punishing Offences. To these (a) he join'd several Precepts, relating to good Manners, and some Ceremonies, relating to Religion. Besides the Sabbath, he ordain'd three great Feasts, in which the *Israelites* were oblig'd to present themselves before him. The *Pasch*, when they sacrific'd the Lamb, and eat the Azymes, that is to say, Unleaven'd Bread, in Memory of their going out of *Egypt*. *Pentecost*, that is, the Fiftieth Day after the *Pasch*; which was the Day they receiv'd the Law, and in which they offer'd the First Fruits. The Third was the Feast of *Tabernacles*, in Memory of their Journey in the Desert. *Moses* having written all these Laws, pursuant to God's Command, read them to the People (b) with the Promises, God had made, of putting them in Possession of the Land of *Canaan*, and of bestowing all Blessings upon them, if they

(a) Ex. 21. 22, 23. (b) Ex. 24. 7, 8.

they kept his Commandments. The People promis'd so to do: And *Moses* taking the Blood of the Victims he had immolated, sprinkled the People with it; saying: This is the Blood of the Covenant, which God has made with you. In this solemn Manner was the Covenant, God had made with *Abraham*, ratify'd and renew'd; which was the Figure of a more perfect Covenant, as the Blood of those Victims represented the Blood of our Saviour. *Moses* after this return'd to the Top of the Mountain, where he spent Forty Days, in Conference with God, and receiv'd his Orders for making the (c) Ark of the Covenant, and the Tabernacle. This Ark was a Chest of precious Wood, plated over with Gold, both Inside and Outside; and cover'd by two Cherubins: The two Tables of the Law were kept in it. The Tabernacle was a magnificent Tent, for the shelt'ring of the Ark, with a Golden Candlestick of Seven Branches, a Table for the Shew-Bread, and a little Altar for the off'ring of Perfumes: The Table and the Altar were laid over with Gold. Before the Door of the Tabernacle, was plac'd the Altar of Sacrifices, which were to be offer'd by *Aaron* and his Sons.

B 3

For

(c) Ex. 25. 26, &c.

For (d) *Moses* receiv'd Orders from God, to have particular Habits and costly Ornaments made for them, and to consecrate the Sacrificing Priests, with a Charge to annex this Function to this same Family of *Aaron*. All the rest of the Tribe (e) of *Levi* were also consecrated to God, to assist the Sacrificers in their Functions. The Tabernacle was in the Quality of a Portable Temple, that it might be a Sign of God's Covenant, and a Mark of his Presence in the Midst of his People, throughout the Journey. It was the only one, as well as the Altar of Sacrifices, and the High Priest; to give Men to understand, that there is but one God, but one Church, and one true Religion.

LESSON XII.
Of the Infidelities of the People in the Desert.

WHILE *Moses* was upon the Mountain, in Conference with God, (a) the *Israelites*, discontented that they had not seen him for so many Days, made a Golden Calf, ador'd it, and offer'd Sacrifices to it, notwithstanding the Promises, they had so lately made. wou'd

(d) Ex. 28. (e) Num. 5. (a) Ex. 32.

wou'd have destroy'd them, but *Moses* appeas'd him ; and when he was come down, he broke the Idol, and caus'd three and twenty Thousand of these Idolaters to be kill'd. After this (b) he went again upon the Mountain, and continu'd there Forty Days ; and came down with the Two Tables of the Law, having his Face so resplendent with Light, that he was oblig'd to cover it with a Veil, when he spoke to the *Israelites*. At this Time God designing to tame this Stiff-neck'd Rebellious People, loaded them (c) with a great many difficult Precepts. He permitted them to sacrifice only some certain Species of Animals, and with certain Ceremonies. He forbid them to eat several Sorts of Meats. He order'd them to wash and to purify themselves on several Occasions ; and above all, to shun (d) the Communication of Infidels, particularly of the accurs'd People descended from *Canaan*, with whom he forbid them to make Contracts of Marriage, or any Sort of Alliance. Yet all these Laws were in other Respects not a little conducive to good Manners, to Health, and to other

B 4. impor-

(b) Ex. 34. 28. &c. (c) Lev. 1. 2. 3. 4. &c. Lev. 11. Lev. 4. 15. Num. 19. (d) Ex. 34, 15, 16. Deut. 7. 3.

important Ends. *Moses* receiv'd them from God at several Times, during the Journey. The (e) People nevertheless mutiny'd from Time to Time : When they were on the Point of entring into the Land of Promise, upon a false Report of those, whom *Moses* had sent to view it, a Fright seiz'd them, and they were for stoning *Moses*, and choosing another Leader, to carry them back into *Egypt*. Here again God was for extirpating the whole Race, but *Moses* interceded for them, and obtain'd Mercy. However he condemn'd them to stay in the Desert to the very End of Forty Years ; and declar'd, that their Children only shou'd enter into the Land of Promise ; and that for those who left *Egypt*, they shou'd all of them die, excepting two Men only, *Josue* and *Caleb*, who had been faithful to him. There was (f) rais'd another great Sedition, by three Leading Men of the People, *Core*, *Dathan* and *Abiron*. *Dathan* and *Abiron* sunk into the Earth, which open'd under their Feet, and swallow'd them up alive, with all their Families. *Core* was devour'd by a miraculous Fire, for attempting to offer Incense like the Priests ; and there were to the Number of almost Fifteen Thousand Rebels,

(e) Num. 14. (f) Num. 16.

Rebels, who perish'd on this Occasion. Another (g) Time, to punish their Murmurs, God sent amongst them Fiery Serpents, which kill'd a great Number: But God sav'd all those who cou'd cast their Eyes on a Serpent of Brass, which he had order'd Moses to have made. Infine, they debauch'd themselves (h) with the Daughters of the Madionites, who induc'd them to adore their Idols: And in Punishment thereof Four and Twenty Thousand were kill'd. After this Manner did this ungrateful People, acknowledge the Benefits of God, and observed the Covenant, to which they had oblig'd themselves by a solemn Oath.

LESSON XIII.

Of the last Discourses of Moses.

Moses (a) conducted the People to the Confines of the Land of Promise: Yet he enter'd not upon it, but only saw it at a Distance. Before his Death, he (b) made to the People some warm Exhortations, and caus'd them to renew the Covenant they had made upon

B 5 leaving

(g) Num. 21. 6. (h) Num. 25. (a)
Deut 1. 11, &c. (b) Deut. 8. 7.

leaving *Egypt*. He (c) represented to them, how God had made choice of them, for his beloved People, above the other Nations of the Earth, tho' all of them belong to him, as to their Creator: That he had made this Choice, not for their Merits, but out of his pure Mercy: and in Consideration of the Promises he had made to their Fathers: That he was on the Point of introducing them into the Land of Promise; a Land flowing with Milk and Honey, that is to say, fertile and delightsom: That there he wou'd make them multiply, wou'd protect them, and give them Victory over all their Enemies; and that in Return for so many Benefits, he only requir'd that they shou'd love him. 'Tis true, he requir'd their whole Love. Thou shalt love, says he, (d) the Lord thy God, with all thy Heart, with all thy Soul, and with all thy Strength; thou shalt observe all his Commandments and all the Ceremonies of his Law. To these (e) Exhortations *Moses* added terrible Threats against the People, if they prov'd unfaithful to God. He denounc'd to them in his Name Barrenness, Famine, cruel Distempers, Wars, Pillage, Captivity;

(a) (c) Deut. 9. 4. &c. (d) Deut. 5. 6. (e) Lev. 26. Deut. 28.

Captivity; and that they shou'd at last be expell'd the Promis'd Land, and dispers'd over all the World. *Moses* also made to the People, Promises of a much (f) higher Nature. He foretold that God wou'd give them, after him, a Prophet, from amongst their Brethren, like to himself; that is to say, the Saviour of the World, who should be a Law-giver, as *Moses* was; and shou'd work even greater Miracles: Bringing to Men a New Covenant, and a New Testament, much perfecter than the Old. He was to be born among the *Israelites*, as already it had been reveal'd to *Abraham*, and to *Jacob*, and was to bring to Men the Orders of God, no longer in a terrible Manner, by speaking to 'em from the Top of a Mountain, in the midst of Flames and Thunder, but by conversing familiarly amongst them, full of Gentleness and Mildness. To shew the Difference of these (g) two Law-givers, *Moses* died without entring the Land of Promise; because the Law, which he had given, brought Nothing to Perfection. And the People were put in Possession by *Josue*, whose Name is the same as *Jesus*, and signifies Saviour.

LESSON

(f) Deut. 18. 15. Acts 7. 37. (g) Deut. 34. 5. Heb. 7. 19.

LESSON XIV.

Of the Establishment of the People in the Land of Promise.

GOD did other great Miracles, to put the *Israelites* in Possession of the Land of *Canaan*. The River (a) *Jordan* stopt its Course, to give them a Passage, as the *Red Sea* had done. The Walls of the Town of *Jericho* fell at the Sound of the Trumpets. God sent upon their Enemies Hail mingled with Stones and Fire. The Sun and Moon stood still at the Prayer of *Josue*, to give him Time to accomplish a Victory. They defeated a great Number of Kings, and several States, more powerful than themselves, who inhabited this Country, and whom God deliver'd into their Hands, to execute his Vengeance. For these *Canaanites* were addicted to all Sorts of Idolatries, Impurities, and abominable Crimes. The *Israelites* kill'd the greatest Part of them, took their Towns and Territories, reap'd the Fruits of their Labours, and became the (b) Masters and peaceable Possessors of the whole Country: Which they divided into twelve Parts, for the twelve Tribes.

(a) *Jos. 3. Jos. 6. Jos. 10. 11. (b) Jos. 15. 16, &c.*

Tribes. These were descended from the twelve Patriarchs, the Sons of Jacob, who had order'd at his Death, (c) that in Place of Joseph, they shou'd reckon his two Sons, Ephraim and Manasses. But that of Levi had no Share in the Land, because it was consecrated to God, and deputed to the Service of the Tabernacle: The others were to support it, with the Tenth of their Fruits. The Tribe of Juda (d) had the first and greatest Lot, and was always regarded, as being to command the rest. Thus God faithfully executed on his Part, the Treaty he had made with the Israelites, and punctually perform'd all his Promises. But they did quite the contrary, and fail'd in every Thing they had promis'd him. Besides (e) their having rebell'd above ten Times during the Journey, after they had enter'd the Land, they spar'd several of the ancient Inhabitants, and join'd with them in Alliances and Marriages, tho' God (f) had expressly commanded them, to put them all to the Sword, and to throw down all their Idols. They (g) ador'd those Idols, and committed the same Abominations

(c) Gen. 48. 5. (d) Jos. 21. 4. (e) Num. 14. 22. (f) Psal. 105. 34. (g) Jud. 2. 19.

as the *Canaanites*.. Then it was, that they began to see the Execution of God's Menaces. As often as they left him, he deliver'd them over to their Enemies, who held them in Slavery; and as often as they return'd to him, he rais'd up Persons to be their Deliverers, who were mostly those, who govern'd them, under the Name of Judges. So that every Thing which *Moses* had foretold, was accomplish'd from Day to Day.

LESSON XV.

Of Idolatry.

WHILE God took so much Care of the *Israelites*, (a) he left other Nations still in Ignorance and in Sin, abandon'd to their disorderly Passions. Men had no Regard but to their Bodies, and wholly apply'd themselves to Things material. They knew well enough in their Conscience, that they were not their own Makers: The Beauty of the Celestial Bodies, (b) and the Order of all Nature sufficiently convinc'd them, that there was some wise Artificer, who was the Author of them, and who govern'd them. They had receiv'd from their

(a) 4. 12. 30. (b) 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

(a) Acts 14. 15. c. 17. 30. (b) Psal. 16.

Fathers some Tradition of the World's Creation, of the Deluge, and of other exemplary Chastisements, which God had exercis'd upon the Wicked: They had (c) heard Talk of a future Judgment, of the Punishments and Rewards of the next Life. But not attending to their Soul, nor to any Thing Spiritual, they gave a Body to the Divinity, and imagin'd they found it in all Places, where they beheld somewhat of extraordinary Power: From hence they fill'd the whole World with Gods. They plac'd them in the Heavens, in the Sun and Stars; on the Earth, and in the Waters. Every Nation nam'd them as they pleas'd, (d) and intermingled with them their great Kings, the Inventers of Arts, and such other Men, as were famous in each Country: And recounted a Thousand extravagant Fables concerning them. They figur'd to themselves their Gods as immortal Men, gave them Wives, whom they nam'd Goddeses; and Children, whom they call'd Gods or Demigods; attributing to them all the Passions of Men, and all their Vices. Not content to imagine them, they wou'd have them near themselves, and therefore

(c) Plato 10. de Repub. in fine. (d) Sap.
14. 17, &c.

fore made Statues of Wood, Stone, Brass, or of other Metals; to which they gave the Name of their Gods, pretending that effectually they inhabited those Statues. They address'd their Prayers and their Adorations to these Idols: They built Temples and Altars, and offer'd Sacrifices to them, and kept solemn Feasts in their Honour. The Devil abus'd them thus, to make himself be ador'd under these Names, and to engage them in all Sorts of Crimes, under the Pretext of Religion. For their Feasts were Nothing but (e) Sports and Lewdness. They honour'd *Bacchus*, by drinking to Excess: There were Places where Women publicly abandon'd themselves, in Honour of *Venus*; others, where Fathers sacrific'd and burn'd their own Children to appease their Infernal Gods. There were Multitudes of Impostors, who boasted themselves to be the Prophets of these Gods, and pretended to foretell Things to come: Some by Astrology, others by observing the Flying or Singing of Birds, or the Entrails of Victims. They believ'd some Days to be lucky, others unlucky; and put their Faith in Dreams: In a Word, they a-
bounded

(e) Sap. 14. 22. 23. Baruch. 6. 43. Herod. 1.

bounded with ridiculous Superstitions. Mean while the Corruption of Manners was universal ; all Sorts of Vices reign'd upon the Earth, and (f) tho' the Light of Reason, and the Law of Nature remain'd in the Heart of Men, it was so little follow'd, that it only serv'd to make them guilty of acting against their Conscience. It was reserv'd to the *Messias*, to deliver Mankind from this Misery.

LESSON XVI.

Of David and of the Messias.

AFTER that the *Israelites* had for a long Time been govern'd by Judges, they desir'd to have Kings. The (a) first was *Saul*, of the Tribe of *Benjamin*, who was soon reprobated for his Sins. The second (b) was *David*, of the Tribe of *Juda* ; whom God found to be a Man according to his own Heart, and caus'd to be consecrated with Holy Oil, by the Prophet *Samuel*. He was a long Time persecuted by *Saul* ; and during his Reign, was engag'd in Bloody Wars against the Infidels ; but at the last God deliver'd him from all his Toils, rais'd him

(f) Rom. 1. 32. c. 2. 15. (a) 1 Reg. 10. (b) 1 Reg. 16.

him above all his Enemies, and heap'd upon him Riches and Glory. And great was (c) his Fidelity in serving him. All his Application was to meditate on the Law of God, to practise it, and to cause it to be observ'd; to which End he employ'd his Power. As he was a Person of bright Parts, and perfectly well acquainted with Poetry and Musick, he compos'd a great Number of Canticles, in Praise of God, and in Commendation of Virtue: And these are the Psalms which to this very Time are sung. *Jerusalem*, which had formerly been *Melchisedeck's* Place of Residence, was also that of *David's*. He (d) there built a Palace on *Mount Sion*, whither he made the Ark of the Covenant to be remov'd. He design'd to have built a magnificent Temple, in which the Ark might be plac'd, and Sacrifices might be offer'd: For from the People's entring into the Land of Promise, there had yet been no fix'd Place for the Divine Service. But God declar'd to *David*, that this Honour of building a Temple was reserv'd to his Son; and promis'd him at the same Time, that his Posterity shou'd reign eternally over the Faithful People. This

there-

(c) Act. 13. 22. Psal. 109. (d) 2 Reg. 6. 6, & 7.

therefore was a renewing of the Covenant, God made with this Holy King. For (e) he also promis'd him, to give everlasting Repose to his People, and to take *Jerusalem* for his Habitation: That is to say, for the Place, where he wou'd have his Name honour'd, and his Presence in the midst of his People particularly known. So that this Holy City became the Image of the Church, which is the Assembly of the Faithful; and of Heaven, which is the Abode of the Saints. God discover'd at the same Time to *David*, the highest Mysteries. He reveal'd to him (f) that the Saviour of Men shou'd be of his Race, that He shou'd be a King, and reign not only over the House of *Israel*, but over all the Nations of the Earth: And that his Kingdom shou'd have no End. That he shou'd (g) be the High Priest, not according to the Order of *Aaron*, but according to the Order of *Melchisedeck*, more ancient than the Written Law: That he shou'd (h) be the Son of God, and God himself. All this was reveal'd to *David*. But it was also reveal'd to him, that the Saviour, before he arriv'd at his Glories, shou'd suffer (i) great Afflictions, of which those of *David* were only

(e) Ps. 131. (f) Ps. 71. (g) Ps. 109. (h) Ps. 2. 7. Ps. 44. 7. (i) Ps. 21. & 68.

44 *An Historical Catechism.*

only a rough Draught. From this Time the Israelites nam'd the Saviour, whom they expected, *Messias* or *Christ*: That is to say, anointed, or consecrated with Holy Oil, with which they us'd to consecrate Kings and Priests. They likewise call'd him the Son of *David*.

LESSON XVII.

Of Solomon and his Wisdom.

AMong the Sons of *David*, God made Choice (a) of *Solomon*, to reign after him, and to be the Image of the *Messias* in his Glory; for he reign'd all his Lifetime in Peace. He it was who built the Temple, of which his Father had left him the Design, and all the Materials. It was a most (b) stately Edifice, all lin'd with Gold on the Inner-side, and divided into two Parts: The most secret of which was the Sanctuary, where the Ark of the Covenant rested under Cherubins. The High-Priest was the only Person, who had Leave to enter into it: And he enter'd but once a Year, carrying into it the Blood of Victims. So that this Sanctuary was the Figure of Heaven: Which was shut against Men, till *Christ* enter'd there

(a) 1 Paral. 28: 5. (b) 3 Reg. 6, &c.

there cover'd (c) with his Blood. Before the Temple was the Altar for Holocausts, and for other Sacrifices; in a great Court which had Galleries round it, with several Rooms and Apartments, for all the Functions of the Priests and Levites. There was but this one Temple in all the Land of *Israel*, and they were not permitted to Sacrifice, but on this only Altar; thereby to express more clearly the Unity of God and of his Church. *Solomon* liv'd in the most happy Condition that cou'd be imagin'd on the Earth. He had under his Dominion several Foreign Nations, besides the People of God. He (d) possess'd immense Riches, a prodigious Quantity of Gold and Silver, and enjoy'd all the Pleasures of Life. But that which far transcended all Earthly Treasures and sensible Pleasures, was the Wisdom God had given them, which rais'd him above all other Men. We see it still in his Writings, wherein he teaches true Wisdom which is that of regulating our Manners. There (e) also we find the Description of the Wisdom of God, the Source of that which is found in Creatures. It says, that it was in God from the

(e) *Heb.* 9. 11. 2. (d) *Reg.* 3. c. 4. c. 9. c. 10. (e) *Prov.* 8. 22, &c.

the Beginning, before he had form'd the Earth, or Sea, the Heavens, or the Deeps.. That it assisted at the Production of his Works, and made them all with him, in sporting itself. It adds, that it's Delight is to be with Men, and invites them all to draw near, and to enrich themselves out of its Treasures, and to satiate themselves at its Feast: That is to say, to replenish themselves with its Doctrine, in which are found Life and Salvation. Thus speaks Wisdom in the Proverbs, or Moral Sentences of *Solomon*. He also compos'd a Canticle, where he represents the Affection God bears to his Church; under the Image of the strongest Love that is found amongst Men, which is that of a Bridegroom and his Bride. But he profited so little by the Gifts of God, that he went astray in his old Age, having given (f) himself too much to Pleasures, and particularly to Women. He lov'd an excessive Number of them, even of Foreigners, who engag'd him in Idolatry; so great was his Weakness. God so permitted, to shew us by the Fall of so wise a Man, what Danger there is in Pleasure, and in Temporal Prosperity; and to convince

(f) 3 Reg. 12. (5) 2 - 19. d. 11. (3)

us of what *Solomon* himself (g) has said,
That all Things under the Sun are but
Misery and Vanity.

LESSON XVIII.

*Of the Schism of the Ten Tribes, or
of Samaria.*

TO punish the Sins of *Solomon*, his
Kingdom was divided after his
Death. None but the Tribe of *Juda*
and (a) that of *Benjamin* submitted to his
Son *Roboam*. The other Ten own'd for
their King *Jeroboam*, of the Tribe of
Ephraim. This (b) Rebel fearing that the
Israelites wou'd return to the Obedience
of their Lawful King, if they continu'd
to go to make their Prayers and their
Sacrifices at *Jerusalem*; to prevent their
doing it, he chang'd the Religion; and
because they were fond of Idols, he
erected two Golden Calves in two diffe-
rent Places of his Kingdom: He set up
several Altars, appointed Priests, who
were not of the Tribe of *Levi*, and insti-
tuted a Feast of his own Invention,
retaining in all other Points the Law of
God. All the Kings, who succeeded
Jeroboam, maintain'd this false Religion;
and

(g) *Eccles. l.* (a) 3 *Reg. 12.* (b) *Ibid. 26.*

and this Schism continu'd ever after. By Schism is understood the Division of Churches, when one Part of the People of God separates from the Universal Church, which alone is the true. Now the Seat of the true Church was at *Jerusalem*: Because God was there ador'd in the Temple, which *David* and *Solomon* had built by his Command, because there was the Law observ'd, which he had given to *Moses*, and that the Service was there perform'd (c) by the *Levites* and the *Priests*, the Sons of *Aaron*, whom he had chosen. This Church had subsisted from the Beginning of the World. For *Moses* had collected the Tradition of the Faith of *Abraham*, *Abraham* that of *Noah*, *Noah* that of *Enoch*, and the other Saints more ancient than the *Deluge*, back to *Adam*. The Church, which serv'd God under the Law of *Moses*, is often call'd the *Synagogue*; a Word which also signifies an Assembly. The Kingdom of the Ten Tribes was call'd the Kingdom of *Israel*, or of *Ephraim*, or of *Samaria*, by Reason of the Town, which was afterwards the Capital of it: And the Kingdom, which remain'd to the Race of *David*, was call'd the Kingdom of *Juda*; but it contain'd two other Tribes, *Benjamin* and

(c) 2 Paral. 13. 9.

and Levi. For the Priests and Levites being depriv'd of their Functions by Jeroboam, left his Kingdom, and all of them re-united themselves to Juda. Several in the other Tribes continu'd faithful to God, and fail'd not of going to adore him in Jerusalem. The Kingdom of Juda was not, for all that, entirely free from Vices and Impiety. Several Kings descended from David, follow'd not his Example: Several of them were Idolaters, vitious, unjust and cruel. Even among the Jews, who practis'd outwardly the Law of God, the greatest Part obey'd him only out of Fear, and for temporal Ends; few there were who serv'd him with Affection.

LESSON XIX.

Of the Prophets.

IT was after the Schism of the Ten Tribes, that God sent most of the Prophets, to comfort the true Faithful, and to reclaim the Rebellious and the Wicked. They were call'd *Prophets*, whom God inspir'd, filling them with his Holy Spirit, to discover to them Things hidden, or to come, and to declare his Will by their Mouth. Such were *Moses, Samuel, David, Solomon*, and
C many

many others. But the Name of *Prophet* was particularly given to those, who separated themselves from other Men, in order to lead a more perfect Life, as a Sort of Religious (a). They were remarkable for their Poyerty, their frequent Fasts, their Habits of Sackcloth and Skins, their penitent and retir'd Life. Their Business was Prayer, the Meditation of God's Law, and the Instruction of the People. The most illustrious were *Elias*, and *Elizeus*, both in the Kingdom of *Israel*, where they were most wanted. *Elias* (b) made the Rain to cease for three Years and a half, to punish the Idolatry of King *Ahab*; and to confound the Idol-Priests before all the People, he caus'd Fire to fall from Heaven on a Sacrifice prepar'd for God. He restor'd to Life a dead Child, and wrought many other Miracles. Infine he was carried up to Heaven, in a Fiery Chariot, and is still living as well as *Enoch*. *Elizeus* his Disciple succeeded him. He also did extraordinary (c) Miracles, which gain'd him the Respect even of Heathen Kings: And a dead Man came to Life, upon being touch'd with his Bones. Nevertheless the greatest

Part

(a) See the Manners of *Israel*, c. 21. (b) 3 Reg. 17. c. 18. 32. (c) 4 Reg. 2. 21. c. 13. 21.

Part of these Holy Prophets (d) were ill treated and persecuted by the Princes, whose Crimes they reprov'd; and some of them were put to cruel Deaths. There were also false Prophets, that is, Impostors, who falsely gave out themselves to be inspir'd of God, who flatter'd the Kings and the People, by foretelling what was agreeable to them, and impudently contradicting the true Prophets. The Event shew'd by whom the Holy Ghost had spoken, and that it might be known, the Prophecies were written, and carefully preserv'd.

LESSON. XX.

Of the Prophets.

SEveral of these Prophets have left us Writings. *Isaiab, Jeremy, Ezekiel,* and some others, who are call'd the lesser Prophets, because their Books are short. These Writings contain the Discourses which they made to the People, to upbraid them with their Crimes, and to exhort them to do Penance for them, to quit their Idols, and return to God. To give the greater Horror of Idolatry, they frequently compare it to Adultery, and

C 2

the

(d) Act. 7. 52. Heb. 11. 37.

the (a) Synagogue to a Woman unfaithful to her Husband, who has quitted him for strange Lovers. These Exhortations were intermix'd with a great many Predictions, and these are what we properly call Prophecies. They foretold that the Kingdom of Samaria shou'd be destroy'd, and that Israel (b) led away captive, shou'd cease to be the People of God, and shou'd never more return, excepting some few with Judah, and under the same Head. That the Kingdom of Judah (c) shou'd likewise be destroy'd by the Kings of Babylon, Jerusalem ruin'd, the Temple burnt, and the People carried away into Captivity. That (d) Babylon itself shou'd be taken, by the Medes and Persians, under the Conduct of Cyrus; and that he shou'd deliver the People after a Captivity of Seventy Years. That (e) the Temple shou'd be rebuilt, and Jerusalem re-establish'd; that the People of God were again to enjoy their Inheritance; and after a furious Persecution, to be deliver'd from all their Enemies, and to acquire great Glory. But amongst these Prophecies, which regarded Things Temporal, there were others which

(a) Osee, 1. Jer. 2. Ezech. 16. (b) Osee, 1. 10, 11. (c) Jer. 34, &c. (d) Hsai. 13, and 14. Jer. 50. (e) Jer. 25. 2.

went much farther, and were of much greater Importance; since they related to Spiritual Blessings, and to a future Life. In speaking of the Return from Captivity, the Prophets have distinctly remark'd, all the Circumstances of the Coming of the *Messias*, of his Sufferings, of his Reign; and of the Calling of the *Gentiles*, that is to say, of the *Heathen Nations*. They (f) have observ'd, that God wou'd make with his People a New Covenant, which shou'd blot out the Memory of that of the going out of *Egypt*, that he wou'd engrave his Law in their Hearts; that he wou'd instruct them himself. That he wou'd (g) pour out his Spirit on all Sorts of Persons, and give them the Gift of Prophecy. That his Servant, that is to say the *Messias* shou'd (h) bear the Sins of the People, and having committed no Sin himself, shou'd yet be despis'd as the last of Men, and be led like a Lamb to the Slaughter, for the Salvation of others. That the *Messias* (i) the Son of David, shou'd be the Hope of the *Gentiles*; that they shou'd come in Crowds to adore

God

(f) Jer. 30. c. 31, 32, &c. (g) Joel 2. 28. (h) Isai. 53. 4, 7. (i) Isai. 42. 4, &c. Mat. 12. 21. Isai. 2. 3. Agg. 2. 10. Isai. 64. 4.

God in *Jerusalem*, and to learn his Law; that the Glory of the Second Temple shou'd be much greater than that of the First: Infine, that the Happiness of God's People shou'd surpass, whatever the Eye has seen, or the Ear has heard, or the Mind of Man has conceiv'd. They have also foretold all the remarkable Particulars of the Birth, Life and Death of our Saviour. These Prophecies were obscure, by Reason that the Spiritual Predictions are mixt with the Temporal, which were Figures of them; and that the two States of the *Messias*, his Humiliations and Sufferings, and again his Power and Glory, are describ'd together.

LESSON XXI.)

Of the Captivity of Babylon.

ALL that the Prophets had foretold, came to pass. After (a) that God for a long Time had suffer'd the Crimes of the Kings of *Israel*, and of their Subjects, that he had often exhorted them to repent, by the Voice of his Servants, and often punish'd them, and they yet remain'd impenitent; at the last he made appear

(a) 4 Reg. 17. 7.

appear against them his just Indignation, and abandon'd them to their Enemies. *Samaria* was taken, the Kingdom destroy'd, the People led into Captivity, and dispers'd in distant Countries. In their (b) Stead the Kings of *Assyria* sent Colonies of other Countries, who were call'd afterwards *Samaritans*. The Kings of *Juda* continu'd for above an Age after the Ruin of *Israel*: But were Nothing profited by this terrible Example. God gave (c) them up to *Nabuchodonosor* King of *Babylon*, who ruin'd *Jerusalem*, burnt the Temple, carried off the sacred Vessels, and the People into Captivity, leaving the Land of *Israel* almost uninhabited. The Religion subsisted notwithstanding, tho' the Temple was destroy'd, and that Sacrifices had ceas'd. The *Jews* observ'd the Law of *Moses*, and the Traditions of their Fathers, in the midst of Idolatry (d) and of all Sorts of Vices, which reign'd in *Babylon*. This great City full of Superstition, Magick, South-saying, and Debauchery, was the Image of the corrupt World, and of the Society of wicked Men, who, during this Life, are always more powerful, and more numerous, than the Servants of God,

C 4

(b) *Ibid.* 24. (c) 4. Reg. 25. (d) *Ba-
ruch.* 6.

God, and are always persecuting and oppressing them. *Nabuchodonosor* was the greatest King of his Time, proud and cruel. He order'd (e) a prodigious large Statue of Gold to be set up, and commanded all Men to adore it. Three young Men considerable among the *Jews*, with great Generosity refus'd to obey him. Upon this he caus'd them to be thrown into a Fiery Furnace: But they remain'd there safe and untouch'd, singing the Praises of God. The King, astonish'd at this Miracle, confess'd the Power of God, and commanded all his Subjects to adore him. There were also other Occurrences, wherein the King and his Successors admir'd *Daniel's* Wisdom; and the Miracles God wrought in Favour of him, gave the like Testimony of the Truth; which thus began to shine upon the Infidels. *Daniel* was one of the Captives, of the Race of the Kings of *Juda*; who in the Court of *Babylon*, and in the greatest Employments of the Kingdom, to which his Merits had advanc'd him, led constantly a most innocent and holy Life. God reveal'd to him a great many Secrets concerning Things to come. He (f) foretold distinctly the Succession of Empires, to the

(e) Dan 3. (f) Dan. 8.

the Coming of the *Messias* ; pointed out the Time of his Coming ; that he shou'd be (g) put to Death, by his People, and that then *Jerusalem* and the *Jewish Nation* shou'd be destroy'd for ever.

LESSON XXII.

*Of the Re-establishment of the Jews,
after the Captivity.*

AFTER the Captivity had continu'd Seventy Years, *Cyrus King of Persia* took *Babylon*, set the (a) *Jews* at Liberty, and permitted them to return into their Country, and to rebuild the Temple of *Jerusalem*. They came back under the Conduct of *Zorobabel*, Chief of the Tribe of *Juda* ; and the Priest *Esdra*s, a Man knowing in the Law of God, instructed the People, and collected the Sacred Books. The *Samaritans* and the other Enemies of God's People, obstructed for some Time the Re-establishment of the Holy City. The *Samaritans* were a Medley of People, whom the Kings of *Assyria* had sent in place of the *Israelites*. They pretended to serve the true God, and to follow the Law of *Moses* ; but at

C 5

(g) *Dan.* 9, 24, 26. (a) 1 *Esd.* 1, 2.

58 *An Historical Catechism.*

the first, they also ador'd Idols. In fine *Jerusalem* (b) was rebuilt. *Nehemias* finish'd the Building of the Walls, the Land was re-peopled and cultivated, and the *Jews* liv'd in Peace under the Kings of *Persia*, with full Liberty, as to the Exercise of their Religion. They had no more Prophets: But the ancient Prophecies, which from Day to Day they saw fulfill'd, were sufficient for them. Never had they been more faithful to God, than now they were, and they fell no more into Idolatry, to which they had formerly been so inclin'd. On the contrary, they drew the Infidels to the Knowledge of the true God, principally in the Countries where they were mixt with them. For several of them remain'd in *Babylon*, and throughout the Empire of *Persia*. Their Religion made them remarkable in all Places: And the wisest among the *Gentiles*, admir'd their Law, and took Pleasure in searching into it. The Power of the *Persians* was ruin'd, as *Daniel* had foretold, by the *Grecians*, under the (c) Conduct of *Alexander* the Great, King of *Macedon*: But he made no Alteration in the State of the *Jews*. His Empire was divided amongst his Captains: And thence came the *Proso-*
mies,

(b) 2 *Esd.* 3, & 4. (c) 1 *Mac.* 1.

mies, Kings of Egypt, whose Capital was Alexandria, and the Seleucus's, Kings of Syria, who resided at Antioch. The Jews were often Sufferers by their Divisions and Wars: They spread themselves notwithstanding through all the Empire of the Macedonians, and in Greece itself, where they likewise began to make known the true God. For it (d) was with this Design that he had dispers'd them amongst the Gentiles.

LESSON XXIII.

*Of the Persecution of Antiochus,
and of the Machabees.*

ANTIOCHUS the Illustrious, King of Syria, wou'd have forc'd the Jews to conform themselves to the Manners and Superstitions of the Grecians, and to renounce their own Laws and Religion. He surpriz'd Jerusalem, profan'd (a) the Temple, and caus'd the Sacrifices to be omitted. He put to Death a great many Jews, who chose rather to lose their Lives, than to violate the Law of God. Amongst others there were Seven Brothers (b) whom he made to suffer in his
Pre-

(d) Tob. 13. 4. (a) 1 Mac. 1, 23, &c.
(b) 2 Mac. 7.

Presence most horrible Torments, their Mother all the while giving them Encouragement, from the Prospect of a happy Resurrection. *Judas Maccabees* and (c) his Brothers took Arms in Defence of their Liberty and Religion; which was then still annex'd to this People and to this Land. Some of the most zealous *Jews* join'd with them: And notwithstanding (d) their small Number, the Aid of God render'd them victorious. They retok *Jerusalem*, purify'd the Temple, restor'd the Sacrifices, and entirely free'd the People from the Yoke of Unbelieving Nations. *Simon* one (e) of these Brothers was acknowledged Chief of the People, and High Priest; for they were of the Sacerdotal Race, and the Descendants of *Aaron*: But the Sovereign Power was only given him, till there shou'd arrive (f) the Faithful Prophet; that is to say, the *Christ*, Son of *David*. The Descendants of *Simon* took the Title of Kings; but their Power was of no long Continuance. For the *Romans*, already Masters of a great Part of the World, conquer'd the *East*, under the Conduct of *Pompey*; and ruin'd at the same Time the Kings of *Syria*.

(c) 1 Mac. 3. (d) 2 Mac. 8. 1 Mac. 4, 42, &c. (e) 1 Mac. 14, 27. (f) Ibid. 41.

Syria and the Kings of the Jews. Nevertheless Herod found Means to usurp the Kingdom of Judea, by the Favour of Julius Cæsar, and afterwards of Augustus, and reign'd under the Protection of the Romans. He was a Foreigner by Descent, but a Jew by Religion; at least he made Profession of being so. For in the main, he was an Impious Man, who had no other Law than his Ambition and Politicks, cruel and unnatural to that Degree, that he put his Wife and several of his Sons to Death.

LESSON XXIV.

The Condition of the World, at the Coming of the Messias.

I Dolatry reign'd without Interruption throughout the World. But Greece abounded in Philosophers, who began to bring it into Disrepute with the Men of Parts, They saw clearly the Absurdity of the Fables, with which the Poets entertain'd the People, and which were the whole Foundation of their Religion. They were sensible, that the World was govern'd by a God, very different from those whom the vulgar People ador'd : But they durst not openly declare their

Senti-

Sentiments, nor make the least Attempt against the Establish'd Religions. They were content to despise them among themselves, considering them as Politick Inventions, to amuse the Ignorant. Outwardly, they fail'd not of conforming themselves to the People, and to observe the same Ceremonies : And in Despair of arriving at the Truth, they abandon'd themselves (a) without Reserve to their Passions, and to all the most infamous Pleasures. The true God was ador'd by the *Jews* alone. The *Samaritans* too boasted themselves his Worshipers, and had quitted their Idols, but they were always separated from the *Jews*, with a (b) mortal Hatred between them. They only receiv'd the Books of *Moses*, rejecting all the other Prophets ; and pretended that God was to (c) be ador'd on the Mountain *Garizim*, where they had built a Temple. Religion was on the Decay, even with the *Jews*. There were two Sects of them, the *Pharisees* and the *Sadducees*. The (d) *Sadducees* believ'd not the Resurrection, nor the Immortality of the Soul, nor that there were Angels or Spirits : And they imagin'd God himself Corporeal. A great Part

(a) *Ephes.* 4. 19. (b) *Jo.* 4. 9. (c) *Ibid.* 20. (d) *Act.* 23. 8.

Part of the Priests, and of the principal Men of the Nation had embrac'd this so impious and gross Heresy. The *Pharisees* maintain'd good Doctrine, believ'd Things Spiritual, the Resurrection and the Life of the World to come. They made Profession of keeping the Law with great Exactness: But then they mingl'd with it Abundance of Superstitions unsuitable to the True Religion; and many Times made (e) Nothing of the Commandments of God, in order to advance their Humane Traditions. For they had great Authority over the People, because they made an outward Shew of extraordinary Piety. But this for the most Part was Nothing but Hypocrisy: At the Bottom (f) they were full of Avarice, of Vanity, and all Sorts of Vices.

LESSON XXV.

In what Manner the Messiah was expected by the Jews.

THE *Jews* were haughty and proud: Being the Sons (a) of *Abraham*, they believ'd they were Saints by Nature, and destin'd to command all other Nations,

(e) Mat. 15: 6. (f) Luc. 16: 14. (Jo. 8 44. (a) Jo. 8. 33.

tions; whom they infinitely despis'd, taking them to be accurs'd and impure. Hence they judg'd it insupportable, that they shou'd obey the *Romans* and *Herod* a Vassal of the *Romans*. They were always in Readiness to rebel, and only waited the Coming of the *Messias*, to shake off this Yoke. For it was their Belief that the *Messias* wou'd be a King, like the Kings of the Earth: A greater Warriour and Conqueror than *David*, richer and happier than *Solomon*. They consider'd only the Prophecies, which spoke of his Triumphs and of his Glory, taking to the bare Letter all the Figures, by which the Prophets had represented his Power and Greatness. Such were the Thoughts of the Carnal *Jews*. There was only a small Number of Spiritual *Jews*, who having faithfully preserv'd the Tradition of the Prophets, knew that God's Promises had a higher Signification. That they (b) were to expect from Christ far greater Blessings, than the perishable Goods of this Life, That he wou'd come chiefly to destroy Sin, and re-establish Holiness: That he wou'd bring (c) a New Covenant more perfect than the Old, and imprint it in the Hearts

(b) Tob. 12. 18. c. 13. 14. c. 14. 9. (c) Jer. 31. 33. Ezech. 36. 27.

Hearts of Men. That he wou'd give Grace, that is to say, the Assistance necessary to the practising of the Law; and wou'd accomplish in Truth, what the Law had only shewn in Figure. That he wou'd bring all Nations to the Knowledge of the true God, and that his Kingdom shou'd regard the World to come. For what remains, it was look'd upon as certain among the Jews, whether Spiritual or Carnal, and even with the Samaritans, that the Time was come, in which the Christ was to appear. All the other Prophecies were fulfill'd: The Power, which till his Time was to remain in the House of (d) *Juda*, according to *Jacob's* Prophecy, was pass'd to *Herod* a Foreigner, who daily weaken'd and undermin'd the Laws; and the Term of Years mark'd by the Prophet *Daniel* (e), was on the Point of expiring.

LESSON XXVI.

Of the Birth of Jesus Christ.

WHEN *Herod* reign'd in *Judea*, and that *Cesar Augustus* was Emperor of *Rome*, there was amongst the Jews a young Virgin

(d) Gen. 49. 10. (e) Dan. 9. 24.

Virgin (a) of extraordinary Sanctity, nam'd *Mary*; who had been betroth'd to a holy Man, nam'd *Joseph*, and nevertheless she had resolv'd to preserve her Virginity. *Mary* and *Joseph* were both of the Tribe of *Juda*, and of the Race of *David*; but they were poor, and *Joseph* follow'd the Trade (b) of a Carpenter. They liv'd at *Nazareth*, a little Town of *Galilee*, which is a Province of the Land of *Israel*. The Angel *S. Gabriel* was sent to *Mary* on the Part of God, to acquaint her that she shou'd be the Mother of Christ. You shall have a Son, said he, whom you shall name *Jesus*. He shall be Great, and shall be call'd the Son of the Highest: The Lord shall give him the Throne of his Father *David*, and he shall reign for ever over the House of *Jacob*. *Mary* gave her Consent, after the Angel had assur'd her, that she shou'd remain a Virgin; and that she shou'd be a Mother by the Operation of the H. Ghost, and by a Miracle of God's Omnipotency. That Instant there was wrought in her this Mystery, to which God had been preparing her all her Life, by filling her with his Grace. She conceiv'd this Sacred Infant, who being God, like his Father, became

(a) Luke 1. 26. (b) Mat. 13. 55.

became Man like us; with this Difference, that he is holy by Nature and incapable of Sin. He was born at *Bethlehem* (c) a small Town of *Judea*, where *David* had his Birth, and where the *Christ* was to be born, according to the Prophecies. *Joseph* and *Mary* were oblig'd to repair thither, in Obedience to an Order of the Emperor *Augustus*, who commanded all to have their Names register'd in the Place of their Origin. They found no Room in the Inns, and were constrain'd to lodge in a Stable. Here it was that the Blessed Virgin brought into the World her Son, remaining a Virgin after his Birth, as she had been before it. She wrap him in Swaddling Cloths, and laid him in a Manger: And the same Night he was visited by some Shepherds, to whom the Angels had announc'd this great News, that the Saviour was newly born at *Bethlehem*.

LESSON XXVII.

Of the Infancy of Jesus Christ.

THE Son of God was circumcis'd eight Days (a) after his Nativity, according to the Law; and was nam'd Jesus.

(c) Mich. 5. 2. Luke 2. (a) Luke 2. 21.
Mat. 1: 21:

Jesus, as the Angel had said, because he came to deliver his People from their Sins : For Jesus signifies a Saviour. When forty Days were expir'd, Mary went to present herself in the Temple of Jerusalem, pursuant to the Law, which directs the Purification of Women after Childbed, which yet oblig'd not her. And in Compliance with another Law, which order'd all the First-born to be offer'd to God, she there also presented her Son. On this Occasion a Saintly Old Man (b) call'd *Simeon*, and a holy Widow and Prophetess, whose Name was *Anne*, bore Witness that he was the Saviour, who had been expected. The first (c) *Gentiles* who ador'd him were the *Magi*, a Name then usually given in *Persia* to those who apply'd themselves to Sciences and to Religion. These came from the *East*, conducted by a miraculous Star, and enquir'd after the new-born King of the *Jews*. Having found him, they ador'd him, and offer'd to him Gold, Myrrh, and Frankincense. *Herod* was alarm'd at their coming, and fearing lest this King shou'd one Day dethrone him, order'd all the Male-Children of *Bethlehem* to be massacred : And these are they, whom the Church honours,

(b) Luke 2. (c) Mat. 2.

honours, by the Name of *Holy Innocents*. Mean while *S. Joseph*, advertiz'd by an Angel, convey'd *Jesus* and *Mary* into *Egypt*, and return'd not thence; till after the Death of old *Herod*. Upon his Return he dwelt at *Nazareth*, where *Jesus* grew and gain'd Strength, being full of Wisdom and of Grace. At (a) the Age of twelve Years, he according to Custom went to *Jerusalem* for the Feast of *Easter*, with his Father and Mother; for *Joseph* pass'd for his Father. They lost him, and at the End of three Days found him in the Temple, seated amongst the Doctors, disputing with them, and astonishing all the Auditors with his Answers. He return'd with *Joseph* and *Mary* to *Nazareth*, and liv'd subject to them, advancing in Wisdom, in Age and Grace, in the Sight of God and Men. He work'd with *S. Joseph* at the Carpenter's Trade, and continu'd thus unknown, to the Age of Thirty Years, spending all his Youth, in Humility, Poverty, and Labour, to give us the Example.

LESSON

(a) Luke 2, 42.

LESSON XXVIII.

Of St. John Baptist.

IN (a) the Fifteenth Year of the Reign of the Emperor *Tiberius*, *Pontius Pilate* being Governour of *Judea* for the Romans, there appear'd a great Prophet, *John*, the Son of *Zachary* a Priest, and of *Elizabeth*, a Relation of the Blessed Virgin *Mary*. He was born by Miracle (b) his Mother being barren, and after he had been promis'd to his Father by an Angel. He spent all his Life in Solitude, with an Austerity (c) surpassing that of the Ancient Prophets. His Food was Locusts and wild Honey, his Garment was made of Camel's Hair. He made his Appearance in the Desert, which lies extended along by the *Jordan*; exhorting all to do Penance, because the Kingdom of Heaven approach'd. As the *Jews* had not seen a Prophet, since their Return from Captivity, that is to say, for the Space of Five Hundred Years, they went in Crowds to see (d) and hear him. He declar'd himself to be the Precursor of the *Messias*, promis'd by the Prophets, in order to acquaint Men with his Coming;

(a) Luke 3. (b) Luke 1. 36. (c) Mat. 3. (d) Mat. 3. 1, 4, 5.

Coming, and prepare them to receive him. Those who express'd a Desire of Conversion, were baptiz'd by St. John in the *Jordan*: That is, He made them bathe and wash themselves in the River, as the *Jews* were wont to do on divers Occasions, to purify themselves according to the Law. The *Jews*, admiring his Sanctity, wou'd have own'd him for the *Messias*; but he declar'd sincerely, that he was not; adding: (e) There is coming one more powerful than I am, whose Shoes I am not worthy to untie, who shall baptize you with the Holy Ghost. In Effect, his Baptism was only a Preparation to a more perfect Baptism. *Jesus* wou'd be baptiz'd by St. John in the *Jordan*; to give us all Sort of good Example, and to consecrate the Water by his Baptism. At that Instant the Heavens open'd, the Holy Ghost in corporeal Form, like a Dove, was seen to descend upon *Jesus*, and a (f) Voice from Heaven was heard, which said: This is my beloved Son in whom I am well pleas'd. Among several other Testimonies which St. John gave of *Jesus*, He has, said he, (g) Grace without Measure, and of his Fulness we have all of us receiv'd.

(e) Jo. 1. 30. Mat. 3. 11. (f) Mat. 3. 17. (g) Jo. 1. 16, 17, 18. do (h) .

ceiv'd: For the Law was given by Moses, but Grace and Truth are come by Jesus Christ. No Man has ever seen God; the only begotten Son, who is in the Bosom of the Father, is he who has brought us to the Knowledge of him. He also said, upon pointing him (b) out, Behold the Lamb of God, behold him, who takes away the Sins of the World; to give us to understand, that the Victims sacrific'd according to the Law, were only Figures of him.

LESSON XXIX.

Of the Calling of the Apostles.

JESUS (a) was about Thirty Years of Age, when baptiz'd by St. John. Immediately after this, the Holy Ghost led him into the Desert, where having fasted Forty Days without eating any Thing, he suffer'd the Devil to tempt him several Ways. A short Time after there being (b) a Marriage at Cana in Galilee, he was invited to it with his Mother and Disciples; for already he had some, who (c) after having follow'd St. John, now adher'd to him. At this

Mar-

(b) Jo. 1. 29. (a) Luke 3. 23. Mat. 4. (b) John 2. (c) John 1. 37.

Marriage, the Wine falling short, Jesus chang'd a great Quantity of Water into excellent Wine; and this was his first Miracle. Afterwards he wrought several others, and began (d) to preach the Gospel, that is to say, the good News of the Kingdom of Heaven, exhorting all to do Penance. He was soon follow'd by great Numbers of People, who came to see his Miracles, and to hear his Doctrine. They were not only the Jews that follow'd him, but likewise Samaritans and Gentiles, and his Reputation was spread into the neighbouring Countries. Amongst the Disciples, there were some whom he call'd by a particular Grace, to employ them in the Instruction of others. As (e) he was walking on the Bank of the Lake of Genesareth in Galilee, he call'd four Fisher-men, Simon the Son of John, whom he nam'd Peter, and Andrew his Brother; then the two Sons of Zebedee, James and John, saying to them: Follow me, I will make you the Fishers of Men. Another Time he call'd (f) a Publican, that is to say, a Receiver of the Taxes, whom he saw sitting at his Office, nam'd Levi or Matthew. These Disciples left all to follow him,

D

(d) Mar. 1. 14. Mat. 4. 17. (e) Mat. 4. 18. (f) Mat. 9. 9.

him, so soon as he call'd them. They were always with him, and he often explicated to them in Particular, what he had spoken to the People. He employ'd them in baptizing those, who believ'd his Doctrine, and were converted. Amongst his (g) Disciples he chose Twelve, whom he nam'd Apostles, that is to say, Envoys; because he sent them to preach the Gospel. These Twelve were *Simon-Peter*, then *Andrew* his Brother, *James* and *John* the Sons of *Zebedee*, *Philip*, *Bartholomew*, *Matthew*, *Thomas*, *James* the Son of *Alpheus*, his Brother *Jude* or *Thaddew*, *Simon* the *Canaanite*, *Judas Iscariot*. *Peter* was the first of the Apostles, by the Choice of *Jesus Christ*. For one Day he (h) ask'd his Disciples, what they thought of him: And *Peter* answer'd in the Name of All, Thou art the Christ, the Son of the Living God. *Jesus* reply'd: And I say to thee, Thou art *Peter*, and upon this Rock I will build my Church, and the Power of Hell shall not prevail against it. And I will give to thee the Keys of the Kingdom of Heaven; and whatever thou shalt bind on Earth, shall be bound in Heaven; and whatever thou shalt loose on Earth, shall be loos'd in Heaven. After having
chosen

(g) Luke 6. 13. (h) Mat. 16. 16.

chosen (i) the Twelve Apostles, he sent them to preach to the Jews only, forbidding them to address themselves as yet to Samaritans, or to Gentiles. He gave them the Power of curing Diseases, of raising the Dead, of cleansing the Leprous, and of casting out Devils. He forbade them to make a Profit of these Graces, which they had receiv'd gratis, or to make Provision for their Journeys. He advertiz'd them at the same Time, that they shou'd be hated and persecuted, and encourag'd them to fear none but God. He also chose Seventy-two Disciples, whom he sent Two and Two to the Places, whither he intended to go in Person, giving them the same Powers, and the same Instructions.

LESSON XXX.

Of the Miracles of Jesus Christ.

JESUS (a) wrought an Infinity of Miracles, to shew that God had sent him, and that he spoke on his Part. These Miracles were neither for Ostentation, like those of Magicians and Impostors; nor with Design of terrifying, like the greatest Part of those which

D 2

Moses

(i) Mat. 10. (a) Mat. 9. 6. Jo. 11. 42.

Moses and Elias wrought ; but for gaining the Heart, being wrought upon Men themselves, and conferring on them the Blessings they most esteem, Health and Life. He cur'd at different Times, an innumerable Multitude of Persons, afflicted with all Sorts of Diseases ; with the Fever, the Flux of Blood, the Dropsy, the Palsy, the Leprosy. He cur'd them in a Moment, often with one Word, sometimes without seeing them, or coming near them. The very touching of the Hem (b) of his Garment, was enough for the gaining of a Cure. Where ever he pass'd, the Sick were brought from the adjacent Parts, and laid in the Streets and open Places of the Towns. Nay many (c) Times the House where he rested was besieged, and he had not Leisure to eat. The People follow'd him every where, even into Desert Places, whither he was constrain'd to retire, for avoiding the Crowds. He restor'd Sight to several blind Men, among others to (d) one born blind, by putting on his Eye a little Dirt : He made the Dumb to speak, and the Deaf to hear, and such as had been lame or crooked to walk strait. He

(b) Mat. 14. 36. (c) Mark 1. 33, 45. e.
3. 20. (d) John 9.

An Historical Catcchism. 77

He expell'd Devils out of the Bodies of
several 'possess'd Persons; and infine
restor'd several that were dead to Life.
History has recorded Three of them:
A young (e) Girl, who was just then
dead; a young Man, whom they were
carrying to the Grave, and *Lazarus* who
had been bury'd. Four Days. Jesus
was seen to walk on the Water, and
made St. *Peter* to do the like. One Time
he appeas'd a Tempest, by threat'ning
the Winds and Sea. He sometimes caus'd
his Disciples to catch an extraordinary
Quantity of Fish. One Day he satisfy'd
with Five Loaves (f) and Two Fishes,
Five Thousand Men, who had follow'd
him into the Desart: And another
Time, he satisfy'd Four Thousand with
Seven Loaves. He knew the most secret
Thoughts of Men, and foretold what
was to come. Being in Prayer on *Mount*
Thabor, (g) with Three of his Disciples,
Peter, *James* and *John*, on the sudden he
was transfigur'd, that is, his Cloaths be-
came whiter than the Snow, and his
Countenance brighter than the Sun.
His Disciples saw *Moses* and *Elias* dis-
coursing with him, and heard a Voice
which said: This is my well beloved
D 3 Son,

(e) Mark 5. 36. Luke 7. 11. John 11.
(f) John 6. (g) Mat 17. Luke 9. 28.

Son, in whom I am well pleas'd, hear him. All these Miracles prov'd manifestly, that Jesus was what he (b) said, that is, the Christ and the Son of God. He did not only himself work Miracles, but he also gave his Disciples the Power of doing the like, and even greater.

LESSON. XXXI.

Of the Virtues of Jesus Christ.

AT the same Time that Jesus did all these Miracles, he gave the Example of all Sorts of Virtues. He (a) was humble of Heart: He call'd himself Son of Man, which signifies one of the lowest Birth and Condition, as he seem'd to be. I am (b) come, said he, to serve, and not to be serv'd. He conceal'd for the most Part his Miracles, forbidding the Sick, to say that he had cur'd them, and commanding the Devils to be silent, when they cried out that he was the Son of God. He fled all alone (c) when the Men, whom he had fed in the Desert, wou'd have carry'd him away, to make him their King. It was not (d) his own

(b) John 10. 25. c. 11. 42. (a) Mat. 11. 29. (b) Mat. 20. 28. (c) Jo. 6. 15. (d) Jo. 7. 18. Mat 12. 19.

own Glory which he sought, but that of his Father, who had sent him. He was full of Meekness and Goodness, upheld no Contest, never rais'd his Voice, nor rejected any one. Some Children were one Day presented to him, that He might bless them and pray for them: The Apostles (e) wou'd have hinder'd it; but he rebuk'd them for it; made the Children be brought to him, embrac'd them, bless'd them, laying his Hands on them: And said, that to enter into the Kingdom of Heaven, we must resemble Infants, and be little, like them. He suffer'd with wonderful Patience the Defects of his Disciples, who were gross and ignorant, and the Importunities of the Sick, and of others, who were continually pressing upon him. He pass'd his Life in (f) extreme Poverty, without Land or House, or so much as a Place to rest his Head. He liv'd upon what was liberally provided by those, whom he instructed, particularly by the Holy Women, who follow'd him, on Purpose to serve him. He suffer'd (g) all the Inconveniencies of Poverty, Heat, Cold, Hunger, Thirst, and Weariness; making his Journies on Foot, and travelling at

D 4

Noon-

(e) Mat. 19. 13. Mat. 18. 2. (f) Luke 9. 58. (g) Jo. 4. 6.

80 *An Historical Catechism.*

Noon-day, tho' he liv'd in a very hot Country. Never did he work a Miracle for his own Conveniency; never was he seen to laugh, so grave and serious was his Deportment. Nevertheless he was tender and full of Compassion. He shed Tears (b) for the Death of his Friend *Lazarus* whom we was going to raise to Life: Another Time he wept upon seeing (i) *Jerusalem*, and thinking of the Miseries which were to befall it, so entirely did he love his Country, notwithstanding its Ingratitude. He was charitable and gracious to all: Gave a kind Reception to Sinners, who desir'd to mend their Lives, and made no Difficulty of eating with them. But then for harden'd Sinners (k) he sharply reprehended them: Particularly the *Hypocrites*, such as the *Scribes* and *Pharisees*, whom he openly reproach'd with their Crimes, tho' he knew very well, that it wou'd draw upon him their mortal Hatred. But at the same Time, that he blam'd their Actions, he asserted their Ministry, exhorting the People to follow their Doctrine, because they were legally authoriz'd to teach. He liv'd in a Submission to the Establish'd Powers;

paid

(b) Jo. 11. 35. (i) Luk. 19, 41. (k) Mat. 23.

paid the Taxes, observ'd all the Ceremonies of Religion, and frequented the Temple; out (l) of which he twice drove, with Authority, those who profan'd it with their Traffick. He often pass'd the (m) Nights in Prayer. My Meat, said he, is to do the Will of him who has sent me: He is with me, and will not leave me alone, because I always do that, which pleases him.

LESSON XXXII.

Of the Doctrine of Jesus Christ. And first of the Trinity and the Incarnation.

JESUS (a) doing so many Miracles, and practising so many Virtues, made himself be admir'd by all, and drew vast Multitudes after him. He often preach'd in the Synagogues, where the Jews assembled to pray, to read the Holy Scripture, and to hear it expounded by their Scribes or Doctors. He likewise often preach'd on the Sea-side, or in the Fields, as there was Occasion. Not a Word fell from his Lips, but what

D 5 carried

(l) Jo. 2. 15, Mat. 21. 12. (m) Luke, 6. 12. Jo. 4. 34. c. 8, 29. (a) Mar. 1, 27. Mat. 4. 25.

32 *An Historical Catechism*

carried with it some important Instruction. He (b) spoke like a Person of Authority, and not like the Scribes and Pharisees. Yet he spoke in a plain and familiar Way, that he might be understood by those of the meanest Capacity. Now and then he (c) purposely made Use of Parables and dark Sayings, that he might not be understood by such, who were not worthy of it, by Reason of the Evil Disposition of their Heart. Behold the Summary of his Doctrine. He declares himself (d) the *Messias* or the *Christ*, expected and desir'd by the Fathers, and foretold by *Moses* and the *Prophets*: And that he is come, not to abolish the Law, but to fulfill it. That Eternal Life consists in knowing one only true God, and Jesus Christ whom he has sent. He teaches us that (e) God is a Spirit, and that he is to be ador'd in Spirit and in Truth. He moreover informs us, that God is Father, Son, and Holy Ghost. For he (f) says, that he is the only Son of God: That he says Nothing, and does Nothing of himself, but that he receives all from his Father, who shews him all that he does, and gives

(b) Mat. 7, 29. (c) Mat. 13, 13. (d) Jo. 5, 46. e. 8, 56. Mar. 15, 17. Jo. 17, 3. (e) Jo. 4, 24. (f) Jo. 3, 18, c. 5, 19 &c. Jo. 10, 30.

gives him all that he has; insinuate that He and his Father are but one: From whence it follows, that he is God like his Father, and that he is the same God as his Father. He also tells his (g) Apostles, that he will send them the Spirit Comforter, who proceeds from the Father. And he adds, he shall take of mine, to teach it you: Because all that is the Father's, is mine. Which shews that the Holy Ghost proceeds from the Father and from the Son, and that all the Three are but One. And this he manifestly declares, when he commands his (h) Apostles to baptize all the World in the Name of the Father, and of the Son, and of the Holy Ghost: Shewing also that all the Three are equal, since he will have all Men consecrated to God in the Name of these Three Persons. Jesus Christ being God, it follows, that He is both God and Man. Hence he acknowledges, that the Father is greater (i) than He, and that He is come, not to do his own Will, but the Will of him who has sent him, which can only agree to him, as he is Man. And he shews clearly that he is God and Man, when he (k) says: No one ascends

(g) Jo. 15. 26. Jo. 16. 14. (h) Mat. 28, 19. (i) Jo. 14, 28. (k) Jo. 3, 13.

ascends to Heaven, but he who is come down from Heaven; the Son of Man, who is in Heaven.

LESSON XXXIII.

Of the Love of God and our Neighbour.

JESUS Christ assures us, that his Coming is a Proof of the Love God has for us. For, says he, (a) God has so lov'd the World, that he has given his only Son, that whosoever believes in him, shou'd not perish, but shou'd have Everlasting Life. We are therefore bound in Justice to love him. Accordingly he declares, (b) that our only Affair, and the only Thing necessary, is to adhere to God. That the whole Law of God, and all that he teaches us in the Holy Scriptures, relates to these Two (c) Commandments: Thou shalt love the Lord thy God, with all thy Heart, with all thy Soul, with all thy Mind, with all thy Strength. This is the greatest and the first Commandment. The Second is like unto it: Thou shalt love thy Neighbour as thy self. Now every Man is our Neighbour, even a Stranger, and an Infidel.

(a) Jo. 3, 16. (b) Luke 10, 42. (c) Mat. 22, 35. Mark 12, 29.

idel. Loving our Neighbour after this Manner, we (d) shall treat him, as we wou'd be treated, and shall take the same Measures for him, as for our selves. We shall pardon him his Faults, as we wou'd have others to pardon ours; we shall not reproach him with his Failings, while we are guilty of the like, or of greater: We shall not judge him, as we wou'd not have others to judge us: In a Word, we shall do to none, what we wou'd not have others do to us. He therefore teaches (e) that it is not enough to comply with the Law outwardly and to the Letter, like the carnal Jews. 'Tis not enough to abstain from killing: We must also resist Anger, which produces Enmities, Quarrels and Murders. 'Tis not enough to love our Friends, we must hate none, and love even those who hate and persecute us. 'Tis not (f) enough to keep clear of Adultery, we are not to look on a Woman with an evil Desire; and Marriage must be kept to its primitive Institution, of one only Woman with one only Man, who are not to be separated but by Death. We are not to content our selves with not taking unjustly

(d) Luke 6. 31. Mat. 7. 2, 12. Luke 6. 31 (e) Mat. 5, 20. Ibid. 43. (f) Mat. 19, 4. Ibid.

justly our Neighbour's Goods; we are not even to do our selves (g) Justice to the Rigour: We ought rather to yield and give up somewhat of our Right, to be Losers and Sufferers in some Degree, than to wound Charity; to entertain no uneasy Thoughts, as to Meat, Cloaths, and the other Necessaries of Life; but to abandon our selves to Providence, and to seek before all Things the Kingdom of God and Virtue.

LESSON XXXIV.

Of Counsels, Grace, and Prayer.

IN order to fulfill the Law with more Facility, and to arrive to that Perfection, of which Men are capable; Jesus Christ has given us some Counsels beside the Commandments. He counsels those (a) who wou'd be secur'd from Avarice, to sell their Estate, to give it to the Poor, and to follow him in the Practice of that Poverty, of which he has given us the Example; and he promises them a Treasure in Heaven. To secure us against Incontinency, he (b) counsels us to renounce Marriage, and to live in

(g) Mat. 5. 38. (a) Mat. 19. 21. (b) Ibid. 12.

perfect Continency: But he adds, that all are not capable of this, but only such, to whom it is given by his Grace. He teaches us, that of our selves we can neither keep his Commandments, nor his Counsels. Without me, says (c) he, you can do Nothing; as the Branch cannot bear Fruit, if it abide not on the Tree. And in another Place, I am the Way, the Truth and the Life. And I am the Door, if any Man enter by me, he shall be sav'd. Elsewhere he says: That he gives a Water, which springs up even to Everlasting Life, and that whosoever believes in him, shall become a Source of living Water, whereby he meant the Spirit, which they that believ'd in him, shou'd receive. Now all these Figures give us to understand, that in order to fulfill the Law of God, and to save our selves, we have Need of the Succours of his Grace; which is the Gift of the Holy Ghost. But Grace depends not on us: The Spirit breaths (d) where he will, says Jesus: And again, No Man can come to me, unless the Father, who has sent me, draw him. 'Tis therefore very necessary that we pray, to beg of God

(c) Jo. 15, 4, 5. Jo. 14. 6. Jo. 10.
9. Jo. 4. 14. Jo. 7. 38. (d) Jo. 3. 8.
Jo. 6. 44.

88 *An Historical Catechism.*

God this Grace, without which we can do Nothing. Which is the Reason, that Jesus recommends to (e) us nothing more than Prayer. He tells us, that we ought always to pray, without being weary. He says, Ask, and you shall receive; seek, and you shall find; knock, and the Door shall be open'd to you. His Disciples (f) one Day intreated him to instruct them how to pray; and he gave them this Model of Prayer. Our Father, who art in Heaven, hallow'd be thy Name: Thy Kingdom come: Thy Will be done on Earth, as it is in Heaven: Give us this Day our daily Bread: And forgive us our Trespases, as we forgive them that Trespase against us: And lead us not into Temptation; but deliver us from Evil: *Amen.* This is call'd the Lord's Prayer, because we are taught it by Jesus Christ.

LESSON

(e) Luke 18. Mat. 7. 7. (f) Luke 11. Mat. 6. 9.

LESSON. XXXV.

Of the State of the Faithful in this Life.

JESUS CHRIST discovering to us the Perfection, to which God calls us in this Life, shews us at the same Time, what will be the Reward of it. We are not to (a) confine our Hopes to the Earth, like the Carnal Jews. We are not to heap up here below perishable Treasures, but to lay up a Treasure in Heaven. Wo to the Rich, because they have their Consolation: Wo to those who laugh, and to those who are honour'd by Men. Strive (b) says he, to enter at the strait Gate: For there are two Gates, and two Ways; a broad Way, which leads to Perdition, and is taken by the greatest Number. A strait Way, which leads to Life, and is found by few. To follow Jesus Christ (c) in this strait Way, we must renounce All, and carry our Cross. All those, who wou'd separate us from him, and be a Scandal to us, that is to say, a Stone in our Way; we must hate; be they Friends, Relations, Father, Mother,

(a) Mat. 6. 19. Luke 6. 24. (b) Luke 13. 24. Mat. 7. 13. (c) Luk: 14. 27, 33. Mat. 10. 37. Mat. 5. 29.

ther, Husband or Wife. We must cut off our Right Hand, if it scandalize us, and pluck out our Right Eye, that is to say, we must resolutely deprive our selves of what is most dear to us : In fine, we (d) must hate our selves, that is, we must divest our selves of all proper Love. Accordingly Jesus Christ (e) declar'd, that his Kingdom was not of this World. He foretold to his Disciples, that he shou'd be rejected by the Jews, deliver'd up by the Gentiles, to be whipt, mock'd and crucify'd, and that he shou'd rise again the third Day. He gave them Notice, that they shou'd meet with no better Treatment than himself. That they shou'd be prosecuted, dragg'd before the Judges, and condemn'd as Criminals : That Men wou'd think they did Service to God, in putting them to Death. But fear not, added he, (f) those who can only kill the Body; fear him who after having kill'd, has Power to send Body and Soul into Hell. He it is, whom you ought to fear. Whosoever perseveres to the End, shall be sav'd. Whosoever renounces me before Men, I will renounce him before

(d) Mat. 16. 24. Jo. 12. 25. (e) Jo. 18. 36. Mat. 16. 21. Mat. 10. 24, &c. (f) Luke 12. 4, 5.

before my Father; and whosoever
confesses me, I will confess him, and
own him.

LESSON XXXVI.

Of the Life of the World to come.

JESUS CHRIST foretold (a) also to his
Disciples, that Jerusalem shou'd be
destroy'd in their Days, by the most
bloody War, that the World had ever
seen; that the Temple shou'd be de-
molish'd, inſomuch that not one Stone
of it shou'd be remaining on another.
That the Gospel shou'd be preach'd
throughout the Earth; that after this the
World itſelf shou'd have an End, and
then (b) he wou'd come as King to judge
all Men. But he inform'd them not of
the Time of the World's End, and of
his ſecond Coming; and intermixt what
he ſaid concerning it, with the Predicti-
ons of the Deſtruction of Jerusalem. 'Tis
therefore to the future Life, that Jeſus
Chriſt has order'd us to direct our
Hopes. He (c) confirm'd the Faith of
the Soul's Immortality, and of the Reſur-
rection, and ſilenc'd the Sadducees. He

(a) Mat. 24. (b) Mat. 25. (c) Mat. 22.
Jo. 12. 25. Jo. 6. 40. (d) 28. 2. of (h)

that hates himself in this World, says he, preserves himself to Everlasting Life. This is the Will of my Father, who has sent me, that every one who sees the Son, and believes in him, may have Everlasting Life: And I will raise him up at the last Day. And (d) again, The Hour is coming, when all who are in the Graves, shall hear the Voice of the Son of God; and shall come forth, they who have done good, to the Resurrection of Life; and they who have done Evil to the Resurrection of Judgment. Such then shall be the last State of Men. On the one Side, Life Eternal, Rest, Joy, a Banquet, a Marriage-Feast, a Kingdom, Heaven, Paradise: For Jesus Christ gives it all these Names, in Condescension to those Ideas of Happiness we have in this Life. On the other Side there shall be a Hell, Everlasting Fire, a Gehenna, exterior Darkness, eternal Death. There shall there be weeping and gnashing of Teeth, the devouring Worm which never dies, that is to say, the Remorse and Reproach of Conscience. Now eternal Life consists, as he teaches us (e) in seeing God, in being with Jesus Christ, and in beholding the Glory which he had before the
Crea-

(d) Jo. 5. 28. (e) Jo. 17. 3, 5, 21, 24.

Creation of the World: In being all One in Jesus Christ, and by him united to God with a perfect Charity. Behold the Summary of the Doctrine of Jesus Christ.

LESSON XXXVII.

Of the Enemies of Jesus.

JESUS Christ preaching this Doctrine, and maintaining it by his Virtues and by his Miracles, became odious to the World, that is to say, to corrupt Men, to whom he shew'd the Truth, which condemn'd them. They lov'd Darkness (a) rather than Light, because their Deeds were Evil. They judg'd of him according to Appearances, and despis'd him as a *Galilean of Nazareth*, and the Son of a Carpenter. The carnal Jews seeing him so poor, simple, humble and meek, cou'd not believe him to be that great King, that Son of *David*, who was to come to deliver them from their Enemies, and to reduce all Nations to his Empire. They who hated him the most, were the *Scribes* or *Doctors*, the *Pharisees*, the *Priests*, and *Senators*, who govern'd the People. They were envious of his
Glory,

(a) Jo. 3. 19. Jo. 7. 24.

Glory, and exasperated with his Re-
 proofs. The *Doctors* cou'd not suffer
 that he shou'd shew the People their
 Ignorance, and (b) how they contemn'd
 the Law of God, in order to establish
 Humane Traditions. He (c) expos'd
 the Hypocrisy of the *Pharisees*, their
 Pride and Avarice. All of them hated
 him, because he foretold the Destru-
 ction of the Temple and the City,
 which they look'd upon as a Place, to
 which the true Religion was annex'd,
 and which was never to be destroy'd.
 Nevertheless, they had Nothing to lay
 to his Charge; and he made this
 publick Challenge to them, (d) Which of
 you can reproach me with Sin? Tho' his
 Life was expos'd to every Body's View;
 yet they slander'd him, because he cur'd
 the Sick on the Sabbath-Day, and had
 said he was the Son of God descended
 from Heaven; tho' he spoke to them
 only in the Name of God, and aim'd at
 Nothing but God's Glory; tho' the
 Miracles he wrought, of (e) which they
 had never seen the like, were an infalli-
 ble Proof of the Truth of his Words,
 and of the Accomplishment of the
 Prophecies, which promis'd them the
 Messiah, *Christ*.

(b) Mat. 23. (c) Mat. 23. 25. Act. 6. 14.

(d) Jo. 8. 46. (e) Jo. 15, 24.

Christ. His Enemies, being resolv'd to bring him to his Death, were not able to execute their Design, till his (f) Hour was come; that is to say, till the Time in which he was resolv'd to suffer. Till then, he often conceal'd himself, and one Day, when they thought to have taken him, he render'd himself invincible (g) and pass'd thro' the midst of them. Besides, they were in haste to destroy him, by reason that his Miracles made (h) him be so much follow'd; and that upon his coming to *Jerusalem*, for the *Pasch*, a most Magnificent Entry was made for him. For the People came in Crowds to meet him, with Palm-branches, in Token of Joy, crying *Hosanna*, which is to say, Save us Son of *David*, blessed is he who comes in the Name of the Lord. This was publicly to acknowledge him for the *Messias*. His Enemies cou'd not bear it; they held a Council, resolv'd to seize him by Artifice; and brib'd *Judas Iscariot* (i) one of the Twelve Apostles, who promis'd to betray his Master to them for Thirty Sheckles of Silver, which make about Fifteen Crowns of our Money.

LESSON

(f) Jo. 7. 30. (g) Luke 4. 30. (h) Jo. 12. 19. (i) Mat. 26. 14.

LESSON XXXVIII.

Of the Supper of our Lord Jesus Christ.

THE Time of the *Pasch* being come, Jesus went to sup with his Disciples, at the Place they had prepar'd by his Orders, that there they might eat the Lamb, according to Custom. At this Supper, he (*a*) rose from Table, and wash'd the Feet of all of them ; to give them the Example of serving one another, and to purify them entirely. This done, he sat down again to Table ; and while they were eating (*b*) he took Bread, gave Thanks to God, bless'd the Bread, broke it, and distributed it to his Disciples, saying : Take, eat, this is my Body, which shall be deliver'd for you, do this in Remembrance of me. In like Manner, after Supper, he took the Chalice, that is, the Cup out of which he drank, with Wine, and when he had given Thanks, he bless'd it, and gave it to them, saying : Drink all of this, for this is my Blood, the Blood of the New Testament, which shall be shed for you, and for many, for the Remission

(*a*) Jo. 13. (*b*) Mat. 26. 26. 1 Cor. 11, 23.

sion of Sins : Do this, as often as you shall drink of it, in Remembrance of me. In this Manner did Jesus institute the Holy Sacrament of his Body and Blood, which we call the *Eucharist*. He had (c) told the *Jews*, that he was the living Bread, descended from Heaven, that he who shou'd eat this Bread, shou'd live eternally ; and that no Man cou'd have true Life, without eating his Flesh, and drinking his Blood. For my Flesh, said he, is truly Meat, and my Blood is truly Drink : He that eats my Flesh, and drinks my Blood, dwells in me, and I in him. The *Jews* were offended at this Discourse, understanding it in a gross Manner, as if Jesus had intended to cut his Body in Pieces, and to give it them with his Blood, in their natural Form, to serve for the Nourishment of their Body. Jesus (d) acquainted his Disciples, that these Words had a nobler Sense : And 'tis this Mystery, which he accomplish'd at his last Supper, giving them truly his Body and Blood, but under another Form, under the Appearances of Bread and Wine, and to be the Nourishment of their Souls. After the Supper (e) Jesus spoke

E a

(c) Jo. 6. 32, 50, &c. (d) Ibid. 64.
(e) Jo. 13, 3. c. 14, 15, & 16.

a long Time to his Disciples, whom he was to see no more, till after his Death. He foretold them, that they wou'd all abandon him; and to *Peter* in particular, that he wou'd deny him thrice. And to comfort them in their Sorrow for losing him, he promis'd to send to them in a short Time the Holy Ghost, who shou'd make them understand all he had taught them. Above all he recommended to them, that they shou'd love one another. After this, he went with them out of the Town, to a Garden, upon *Mount Olivet*, where he was us'd to pray.

LESSON XXXIX.

Of the Passion of Jesus Christ.

JESUS Christ being in the Garden of *Olives*, represented to himself what he was about to suffer, and letting Nature work, he was seiz'd with an extreme Fear and Sadness, insomuch that (a) he fell on his Face, sweating Drops of Blood, which wet the Ground. Three different Times he intreated his Father to turn from him this Chalice, that is to say, these Sufferings, and each Time he added,

(a) Luk 22. 44.

added, Nevertheless, thy Will be done, not mine. Mean (b) while Judas conducted into the Garden a great Multitude of Arm'd Men, sent by the Priests and Senators. They seiz'd Jesus, bound him, and led him to *Caiphas* the High-Priest. But Jesus made it evident by several Miracles, that they had not taken him, if it had not been his own Will. He made no Answer to the many false Witnesses produc'd against him, nor to the Questions of the High-Priest, save only when he was juridically ask'd, if he were the Christ Son of the Living God. He then openly declar'd that he was so ; which they taking to be Blasphemy, said that Jesus deserv'd Death, and abandon'd him to the insolent Servants, who treated him most inhumanly for the Remainder of the Night, giving him Blows, and bidding him to guess, who it was that struck him. The next Morning (c) they led him to *Pontius Pilate*, Governor of *Judea* for the Emperor *Tiberius*, telling him that this was a Seditious Man, who encourag'd the whole Country to rebel, who call'd himself King, and forbād the paying of Tribute to the Emperor, tho' he had

E 2 taught

(b) Mat. 26, 47, &c. (c) Mat. 27.

taught the contrary. Jesus kept Silence also before *Pilate*, who finding no Proofs against him, sought various Ways to decline the judging him. Being inform'd that he (d) was a *Galilean*, he sent him to *Herod Antipas*, Son of Old *Herod*, who was Tetrarch of *Galilee*, and had a great Curiosity to see him, hoping that he wou'd work some Miracle in his Presence. But Jesus spoke not one Word, and was treated there as a Fool. *Pilate* desir'd again, for the saving of Jesus, to take Advantage of the Custom of freeing a Prisoner at the Feast of *Easter*: But the *Jews* were rather for his freeing *Barabbas*, a Thief and a Murderer. In fine being willing to content them, without putting Jesus to Death, he caus'd him to be scourg'd, then lett him to his Soldiers, who put on his Head a Crown of Thorns, cover'd him with an old Purple Cloke, gave him a Reed into his Hand instead of a Scepter: In this Equipage they saluted him King, in Derision, giving him Blows on the Ear, and spitting in his Face.

LESSON

(d) Luke 23. 7.

LESSON XL.

Of the Cross and Death of Jesus Christ.

PILATE (a) made Jesus appear before the Jews with the Crown of Thorns, and Purple Cloke; but they, far from taking Compassion on him, with great Shouts demanded to have him crucify'd; even threatening Pilate with (b) the Emperor's Displeasure, if he suffer'd a Man to live, who styl'd himself King. Pilate at the last consented to have him put to Death: But washing (b) his Hands, protested he was innocent of his Death. All the People made Answer, Let his Blood, that is, the avenging of his Death, fall on us, and our Children. Jesus was then led away, loaded with his Cross, to (d) Execution, with two Thieves; in a Place call'd Golgotha, or Calvary, which was in the Nature of a Laystall, out of the City of Jerusalem. The Punishment of the Cross was the most infamous of all, which were then in Use. None but Slaves and other Miscreants were condemn'd to it, and for the greatest Crimes,

E 3

as

(a) Jo. 19, 4. (b) Ibid. 12. (c) Mat. 27, 24. (d) Luke 23, 32.

as Robbery and Murder. Jesus was crucify'd between two Thieves, having his Hands and Feet pierc'd; the Soldiers (e) divided his Cloaths, and drew Lots for his seamless Coat. The High-Priests and Senators came thither to reproach him; and bade him come down from the Cross, and save himself, if he were the Christ, the King of *Israel* and the Son of God, as he said. Gall (f) and Vinegar were given him, because he was thirsty. All this had been foretold by *David* and by *Isaiah*: And when all the Scriptures were fulfill'd, Jesus said, All is finish'd, and gave up the Ghost, being still full of Strength, after having hung three Hours on the Cross. Then was the Sun darken'd, the Earth trembl'd, the Graves open'd, and many of the Dead rose to Life. The Veil, which divided the Sanctuary from the rest of the Temple, was rent; to shew that the Mysteries of the Old Law were laid open, and that Jesus Christ by his Death had open'd Heaven to Men, which till then had been shut against them, and of which the Sanctuary had been the Figure. Jesus (g) died on *Friday*,

(e) Jo. 19. 23. (f) Jo. 19. 30. Pf. 21. & 68. Isai. 53. (g) Jo. 19. 36. Ex. 12. 6.

day, which that Year was the Eve of the *Pasch*: And he died the very Hour the Lamb was immolated, the Sacrifice of which was only a Figure of his Death, as were all the other Sacrifices of the Law, and all that had been offer'd to God, from the Beginning of the World. To find, if he was dead, a Soldier pierc'd his Side with a Lance, and there came out Blood and Water. His Body was taken down from the Cross, and buried by *Nicodemus*, and *Joseph of Arimathea*, who were his Disciples. They embalm'd it, according to the Custom of the Jews, and laid it in a new Sepulcher, which *Joseph* had caus'd to be made, and which was near *Calvary*. But this sacred (b) Body, dead as it was, suffer'd no Corruption: It continu'd to be the Holy One of the Lord, and the Body of the Son of God. The Chief Priests (i) and Pharisees, remembering that he had promis'd to rise again, plac'd Guards at the Tomb, and seal'd the Door of it.

E 4 LESSON

(b) Acts 2. 31. (i) Mat. 27. 62.

LESSON XLI.

*Of the Resurrection and Ascension
of Jesus Christ.*

JESUS Christ remain'd in the Sepulcher all Saturday. On Sunday, which was the third Day from his Death, before the (a) Rising of the Sun, there was a great Earthquake, and Jesus rose full of Glory. An Angel came down from Heaven, remov'd the Stone which shut up the Sepulcher, and sat upon it. His Countenance was like Lightning, and his Garments were as white as Snow. The Guards were so terrify'd, that they remain'd as dead: And some holy Women, who came to embalm again the Body of Jesus, were strangely surpriz'd to see the Sepulcher open, and to find an Angel, who said to them: You seek Jesus, who was crucified: He is risen again, he is no longer here. Go, and tell his Disciples, and Peter, to repair to Galilee, you shall see him there, as he told you. The Apostles made no great Account of the Relation of these Women, and wou'd not believe, that he was risen, till they had seen him, and

... touch'd

(a) Mat. 28. Mar. 16. Jo. 20.

touch'd him with their Hands, and had spoken and eaten with him. He (b) appear'd to them several Times in divers Places, for the Space of Forty Days : And one Time he shew'd himself to above five hundred Persons all together. S. Peter was one of the first to whom he appear'd ; and one Day in presence of some other Apostles, he ask'd him thrice (c) *Peter, lovest thou me ?* And order'd him to take the Conduct of his Flock. During all this Time, he gave divers Instructions to his Disciples, he open'd their Minds, for the understanding of the Scriptures. Breathing (d) upon them, he said to them, Receive the Holy Ghost, whose Sins you remit, they are remitted to them ; and whose Sins you retain, they are retain'd. And again, (e) I have receiv'd all Power in Heaven, and on Earth ; go throughout the World, and preach the Gospel ; not to Jews only, but to Samaritans and to Gentiles : Instruct all Nations, and baptize them, in the Name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all the Things, which I have given you in charge. He

E 5

that

(b) Acts 1. 3. 1 Cor. 15. 6. (c) Jo. 21. 17. (d) Jo. 20. 22. (e) Mat. 28. 18. Mar. 16. 15. Acts 1. 8.

that believes and is baptiz'd, shall be sav'd: But he that believes not, shall be condemn'd. They who believe, shall work all sorts of Miracles, and I am with you, even to the End of the World. Infine, he order'd, (f) that they shou'd stay in *Jerusalem*, till they had receiv'd from on high the Power of the Holy Ghost, assuring them, that this shou'd be in few Days. The last Time he appear'd to them, was on Mount *Oliver*; where after having spoken to them, he lifted up his Hands, gave them his Blessing, and mounted up to Heaven in their Presence. A Cloud took him out of their Sight, and two Angels in the Form of Men, cloth'd in white, told them, that he shou'd come one Day after the same Manner, they had seen him go to Heaven. They return'd to *Jerusalem*, full of Joy, and spent in Prayer the ten following Days. Then it was, that Jesus Christ took Possession of his Kingdom, where he sits at the right Hand of God the Father Almighty. He will continue in this Estate, till he come to judge the Living and the Dead, and that (g) after Judgment, all Things be perfectly subjected to him, and the

(f) Luke 24. 49. Acts 1. 4. (g) 1 Cor. 15. 25.

the Designs of God be entirely accomplish'd.

LESSON XLII.

Of the Descent of the Holy Ghost.

AFTER (a) the Ascension of Jesus Christ, the Disciples being assembled to the Number of about a hundred and twenty, S. Peter propos'd to them the choosing of one from amongst them, to fill the Place of Judas; who after having betray'd Jesus Christ, hang'd himself in Despair. The Lot fell on Matthias, and he was number'd with the eleven Apostles, to be a Witness like them of the Resurrection of Jesus Christ. The (b) Day of Pentecost being come, they were all assembl'd in the same Place. On the Sudden, there came from Heaven a great Noise, resembling an impetuous Wind, which fill'd the whole House; and there appear'd to them as divided Tongues of Fire, which rested upon each of them. That Moment they were all fill'd with the Holy Ghost, and began to speak various Tongues, publishing the Marvels of God. Pentecost was the fiftieth Day after the Pasch:

The

(a) Acts 1. 15. (b) Acts 2.

The Day, on which the Law had been given in the Desert, and one of the three great Feasts appointed by the same Law. Jews were come to *Jerusalem* from all Countries in the World, to celebrate this Feast: And the Noise, which notify'd the Descent of the Holy Ghost, drew together a great Multitude of them. They were extremely surpriz'd to hear spoken, each their Mother Tongue, by Disciples, who were known to be all of them *Galileans*. Then S. Peter (c) appear'd with the other eleven Apostles, and gave the People the Reason of this Marvel, explicating the Prophecies to them, and declaring that Jesus, whom they had crucify'd, was risen to Life, and had sent the Holy Ghost, according to his Promise, and that he was the Lord and the Christ. A great many were touch'd with his Discourses, and ask'd him, what they ought to do. Do Penance, said he, to them, and be each of you baptiz'd in the Name of Jesus Christ, to gain the Remission of his Sins; and you shall receive the Gift of the Holy Ghost. About three thousand of them were baptiz'd this Time: And another Time five thousand, on Occasion of a lame Man, whom (d) S. Peter cur'd in

(c) Acts 2, 14. (d) Acts 3, 8.

in the Temple. Thus was the new Law publish'd; the very Day, the Jews made a solemn Commemoration, of the publishing of the Old, and offer'd their first Fruits to God. The Apostles and the rest, who receiv'd the Holy Ghost, found an intire Change within them. They were fill'd with the Love of God, insomuch, that they were ready to accomplish all his Commandments, not only without Difficulty, but with Pleasure; they perfectly understood the Holy Scriptures, and the Words of Jesus Christ; and saw that his Kingdom was altogether spiritual and celestial. In fine, they felt within them a wonderful Courage and Resolution, so as equally to despise the Goods and Evils of this Life, even Death it self; and boldly to bear Witness to the Truth, in Despight of all earthly Powers.

LESSON XLIII.

Of the Church of Jerusalem.

IN a little Space of Time, there was at Jerusalem a great Multitude of Jews, who believ'd in Jesus Christ. They liv'd in (a) perfect Union, and had but
one

(a) Acts 4, 32.

110 *An Historical Catechism.*

one Heart, and one Soul. So Jesus Christ (b) had said, that all the World shou'd know those who were his Disciples, by the Love they shou'd have for one another. They attended to the Instructions of the Apostles, and follow'd them with Exactness and Constancy: They went every Day to the Temple, and there made their Prayer together: They assembled also in Houses, to break Bread and communicate, that is, to receive the precious Body of Jesus Christ, and then took their Meals with Joy and Simplicity of Heart. As they knew that *Jerusalem* was shortly to be destroy'd, and moreover pretended not to any Establishment on Earth, but only breath'd after the Heavenly Kingdom of Jesus Christ; they despis'd earthly Goods: They had all in Common; and such as had Lands, sold them, and brought the Moneys which arose from the Sale of them, to the Feet of the Apostles, who distributed to each one according to his Wants, insomuch that there was no indigent Person amongst them. All the People (c) lov'd them, and honour'd them; but the rest durst not join with them, for Fear of the *Jews*. This first Church

(b) Jo. 13, 35. (c) Acts 5, 13.

Church of *Jerusalem* is the perfectest that was ever on Earth; and all the Religious (*d*) and others, who have desir'd to live up to the Gospel, have look'd upon it as the most excellent Model. The (*e*) Number of the Faithful increasing, the Apostles judg'd it proper to establish Officers for their Assistance, whom they nam'd Deacons; that is to say, Ministers. They chose Seven of them, with the Advice of the whole Church in Assembly, and gave them the Charge of serving at Tables: First at the Holy Table, that is to say at the Distribution of the Holy *Eucharist*; then at the common Table, that is, of looking after all that was necessary for the Nourishment of the Faithful; and in general after all the Temporal Goods of the Church. The Apostles having discharg'd themselves from these Functions, now wholly apply'd themselves to Prayer and to the Ministry of the Word; nevertheless they permitted the Deacons also to preach and to baptize.

LESSON

(*d*) Aug. Ser: 49: (*e*) 2 Act. 6.

LESSON XLIV.

*Of the Persecution rais'd by the Jews,
and of the Conversion of the Sa-
maritans.*

THE carnal and interested *Jews* cou'd not relish the Doctrine of the Gospel; and especially the *Sadducees*, who believ'd not (a) either the Resurrection or the Immortality of the Soul, and were the strongest Party; for the High-Priest himself was one of them. So soon as the Apostles began to preach, the most powerful among the *Jews* forbade them with (b) Menaces to speak of Jesus Christ: Afterwards, they put them in Prison, from whence an Angel deliver'd them; and having seiz'd them again, they caus'd them to be scourg'd. The Apostles rejoic'd at this Honour, of suffering Affronts for the Name of Jesus Christ, and said boldly to them, Judge you yourselves, if it be just in the Sight of God, that we shou'd obey you rather than him; for we cannot forbear speaking what we have seen and heard, that this Jesus, whom you crucify'd, is risen, and that it is in his Name we do Miracles. St. (c) *Stephen* the

(a) *Act.* 23, 6. (b) *Act.* 4, 17 (c) *Act.* 6, 8.

the First of the Seven Deacons wrought great Miracles, and sharply reproach'd the Jews with their Obdurateness; shewing them that Religion was not inseparably annex'd to their Temple, nor to their City: They condemn'd him as guilty of having spoken against the Holy Place, and ston'd him. He was therefore the first Martyr: That is to say, the first who dy'd for bearing Witness to the Gospel; for Martyr is the same as Witness. On this Occasion a hot Persecution was rais'd against the Church of *Jerusalem*; insomuch that all the Disciples were dispers'd in *Judea* and *Samaria*, except the Apostles. The most incens'd against them (d) was a young Man, nam'd *Saul*, of the Sect of the *Pharisees*, and of great Learning. He broke into Houses, and dragg'd by Force the Men and Women into Prison. He breath'd Nothing but (e) Menaces and Blood, and procur'd a Commission from the High-Priest, to go in Search of them as far as *Damascus*. When he was come near the Town, he beheld at Mid-day an extraordinary Light, which struck him blind, and made him fall to the Ground; and he heard a Voice saying to him: *Saul, Saul, Why dost thou persecute*

(d) Acts 8. 3. (e) Acts 9.

secute me? I am Jesus; 'tis in vain for thee to resist me. Lord, what wilt thou have me to do? said Saul. Our Lord order'd him to go to a holy Man, nam'd *Ananias*, who baptiz'd him, and restor'd him his Sight. Saul began immediately to preach the Gospel with great Zeal: He is known by the Name of *Paul* which he took afterwards, and is counted amongst the Apostles of the first Rank, having been call'd and (f) instructed by Jesus Christ himself. Mean Time the Deacon *St. Philip* (g) came to *Samaria*, where a great many were converted and receiv'd Baptism. The Apostles, who had continu'd at *Jerusalem*, being inform'd of it, sent to them *St. Peter* and *St. John*, to confirm them and perfect them in the Faith. They pray'd over them, and laid Hands on them; and these new Faithful receiv'd the Holy Ghost; that is, a more abundant Grace, and the Gift of Miracles. Amongst those, who had been baptiz'd at *Samaria*, there was a Magician, nam'd *Simon*; who seeing that the Apostles gave the Holy Ghost by the laying on of their Hands, offer'd them Money, to have the same Power. Let (h) thy Money

(f) Gal. 1. 12. (g) Act. 8. 12. (h) Act. 8. 20.

ney perish with thee, said St. Peter to him, since thou believ'st that the Gift of God may be purchas'd with Money; and he exhorted him to do Penance. The Name of Simony has ever since been given to the Crime of those, who make a Traffick of Spiritual Things.

LESSON XLV.

Of the Conversion of the Gentiles.

SOME Time after, the *Gentiles* began also to enter into the Church. There was (a) *Roman* Captain, nam'd *Cornelius*, who, *Gentile* as he was, yet knew there was but one God, and fear'd and serv'd him, incessantly praying to him, and giving great Alms. An Angel came to tell him from God, that his Prayers were heard, and that he shou'd send for *Peter*, to know what he had to do. St. *Peter* on his Side, had a Vision, which gave him to understand, that no Creature was unclean nor impure; and the Spirit of God bad him go with those, whom *Cornelius* had sent. All this was necessary, to over-rule the Horrour, which St. *Peter*, like all other *Jews*, had of the *Gentiles*, and to induce him to converse with them.

(a) *Acts* 10.

them. Being come to *Cornelius's* House, he found him with many of his Relations and Friends, whom he had assembled; and when he had begun to instruct them, they receiv'd the H. Ghost, and in divers Tongues publish'd the Praises of Almighty God; insomuch that *St. Peter* caus'd the Baptism of ~~Water to be immediately given them,~~ finding that already they had receiv'd that of Grace. The (b) Apostles and the rest of the Faithful at the first, were scandaliz'd, when they learnt that *St. Peter* had been in Company of the Uncircumciz'd, and had eaten with them. But when he had recounted to them, how Matters had pass'd, they rested satisfy'd, and said with Astonishment: Has God then granted to the *Gentiles* also Repentance, that they may enter into Life? Experience made them then comprehend the Mystery of the Calling of the *Gentiles*, which was mark'd out in all the Scriptures: And *St. Paul* is he, who has best explain'd it; as he above others was the Apostle of the *Gentiles*. He (c) teaches us, that the true *Israelites* and Children of God, are not only the Children of *Abraham*, according to the *Flesh*, but the Children of the

(b) Acts 11. (c) Rom. 9. 7. &c.

the *Promise*, and the Imitators of his Faith: Those whom God has chosen out of his pure Mercy, and whom he calls not only from amongst the *Jews*, but also from amongst the *Gentiles*. From whence it follows, that Circumcision is now of no Account; since the Covenant of God is no longer annex'd to a certain Race, but is communicated to all Nations, by Spiritual Regeneration. The Calling of the *Gentiles* makes those, who were not the People of God, to be his People: And they who were his People, are rejected for the greatest Part, by Reason of their Unbelief. Their (d) Sin is become the Salvation of the *Gentiles*, who are call'd in the Place of them, and incorporated with the true *Israel*. For the small Number of *Jews*, who have believ'd the Gospel, and are say'd by their Faith, are the Root and Stock, which bears the whole Church, and (e) on which the *Gentiles* are join'd and grafted, as Branches of a wild Olive, upon the fruitful Olive. Mean while the harden'd *Jews* are rejected, till all those, whom God has resolv'd to save of the *Gentiles*, are enter'd into the Church. For God will save (f) the Remnant of the *Jews*,

at

(d) Rom. 11, 12. (e) Rom. 11, 17. (f) Rom. 11, 25.

at the End of the World. The *Gentiles* having begun to enter into the Church, the Apostles dispers'd themselves over all the World, according to the Orders they had receiv'd from Jesus Christ. They always (g) address'd themselves first to the *Jews*, in all Places where they found them; and upon their Refusal, they turn'd themselves to the *Gentiles*.

LESSON XLVI.

Of the Foundation and Subordination of Churches.

THE Apostles, before they separated, compos'd the Symbol, that is, the Sign whereby the Faithful were to be known, and distinguish'd from *Jews* and *Impostors*, who even then began to corrupt the Doctrine of Jesus Christ. This Symbol contains the Summary of the whole Christian Doctrine, in these Words, I believe in God the Father Almighty, Creator of Heaven and Earth: And in Jesus Christ his only Son, our Lord: Who was conceiv'd by the Holy Ghost, born of the Virgin *Mary*; suffer'd under *Pontius Pilate*, was crucified, dead and buried: He descended into Hell: The

Third

Third Day he rose again from the Dead : He ascended into Heaven : Sits at the Right Hand of God the Father Almighty : From thence he shall come to judge the Living and the Dead. I believe in the Holy Ghost, the Holy Catholick Church, the Communion of Saints, the Forgiveness of Sin, the Resurrection of the Body, and the Life Everlasting. *Amen.* Most of the Apostles (a) preach'd in Countries far distant from us, in the *East* and *South*. St. James Son of *Alpheus*, remain'd at *Jerusalem*, of which he was the Bishop and particular Pastor. St. John preach'd in the lesser *Asia*, principally at *Ephesus*, where he dwelt and liv'd to an extreme old Age. St. Paul preach'd in *Syria*, in *Asia*, in *Macedonia*, and in *Greece*. St. Luke, who accompanied him, has written his Travels in the Book of the Acts, till his Arrival at *Rome*. But it was St. Peter, who founded the principal Churches. At the first he stay'd at *Jerusalem*, where the Church was built on the Foundation of the Synagogue of the *Israelites* ; then he establish'd his See at *Antioch*, which was the Capital of *Syria*, and of all the *East* : And it was in this Town, that the

Dis-

(a) Euseb. 3. Hist. Eccles.

Disciples (b) of Jesus Christ were first call'd Christians. St Peter went afterwards to Rome, and there establish'd his See, in order to continue there. He sent his Disciple St. Mark to found the Church of *Alexandria*, which was the Capital of *Egypt*, and of the neighbouring Countries, and the second City of the World. So that St. Peter founded the Churches of the three chief Towns of the Roman Empire; *Rome*, *Alexandria*, and *Antioch*. From Rome he afterwards sent his Disciples to found Churches thro' all *Italy* and *Sicily*; and the Popes his Successors, continu'd to send thither Apostolical Men. They sent them likewise into *Africa*, *Spain* and *Gaule*, which is *France*, till the Gospel was preach'd every where. The Apostles (c) in founding the Churches, establish'd in the Towns, Bishops, Priests and Deacons. He was call'd a Bishop, that is, an Inspector, or Intendant, who was appointed according to the Institution of Jesus Christ, to be the Head of a particular Church, and to have there all the Spiritual Power. They were call'd barely Priests, that is to say Elders, who, by the same Institution, were appointed to help

(b) Acts II. 26. (c) Acts I4, 22. Tit. I, 5.

help the Bishops in the most sacred of their Functions. The general Name of Clerks was given to all the Ministers of the Church, to signify, that they were the chosen Portion of God, and that God wou'd be their Part and their Inheritance; as it was said (d) of the Levites in the old Law. All the Laicks, that is, the Faithful People, obey'd the Priests and Deacons: The Priests and Deacons obey'd their Bishop, and the Bishops obey'd the Apostles, establish'd by Jesus Christ himself: His Successor the Bishop of Rome, whom we now call the Pope, has always been regarded as the First of all the Bishops; having by divine Right a Primacy of Jurisdiction over the rest, and being the visible Head of the Church and the Vicar of Jesus Christ; who is her principle Head, but invisible.

LESSON

(d) Num. 18, 20. Deut. 10, 9. c. 18, 20. Epist. St. Ignat.

LESSON XLVII.

Of Tradition, Scripture, and Councils.

THE Apostles taught not, for the most Part, but by Word of Mouth, in Imitation of their divine Master; for Jesus Christ wrote Nothing: But they had an especial Care of forming Disciples, who might perpetuate the Doctrine. What thou hast learnt from me, says St. Paul to (a) Timothy, commit thou to Faithful Men, who shall be able to teach others. And this is what we call Tradition: this sacred *Depositum* of Doctrine, which has pass'd from Jesus Christ to the Apostles, from the Apostles to the first Bishops, from these to their Successors: and so from Age to Age, down to those who teach at present. The First, who wrote, was the Apostle St. (b) Matthew, who penn'd his Gospel for the converted Jews. St. Mark, Disciple of St. Peter, soon after made as it were an Abstract of it. St. Luke, Disciple of St. Paul, wrote afterwards, to set the Truth against Fables, which were breach'd by several false Apo-

(a) 2 Tim, 2. 2. (b) Euseb, 3. Hist. 23.

Apostles. St. John wrote his Gospel above Sixty Years after the Resurrection of Jesus Christ, to confound some Hereticks, who deny'd his Divinity. He had written the Revelation before. As for the Epistles of St. Paul, and of other Apostles, these are Letters, which they wrote to divers Churches, or to some Particulars, on different Occasions. There are only Six Apostles, whose Writings we have; St. Peter, St. Paul, St. John, St. James, St. Matthew, St. Jude. We have Nothing of the other Seven. These Writings of the Apostles and Evangelists are none of them their private Thoughts; they were dictated to them by (c) the Holy Ghost, as those of Moses and the Prophets; for which Reason Faith obliges us to believe stedfastly, all that they contain. But as the Apostles taught a great deal more than they have written, the rest of their Doctrine is preserv'd by Tradition only: And Christians have all along regarded as Apostolical Traditions, those Points of Doctrine or of Discipline, which they found universally receiv'd in all Churches, without any Account of their first Beginning; principally those, of which the Church has made Decisions. The

(c) 2 Pet. I, 21.

most solemn are those of Councils, and the Apostles themselves (d) have left us the Example. For when the Gentiles in great Numbers began to enter into the Church, some of the believing Jews were for obliging them to receive Circumcision, and to observe all the other Ceremonies of the Law of Moses. The Apostles assembled at Jerusalem with the Priests, to decide this Question. St. Peter was the first who spoke in this Assembly. St. Paul and St. Barnaby were heard; and St. James alludg'd Passages of the Scripture, which prov'd that all Nations were one Day to seek the Lord. In fine they drew up their Decision, and concluded it in these Terms. It has seem'd good to the Holy Ghost and to us, to lay no other Burden upon you, than these necessary Points: That you abstain from Meats offer'd to Idols, from the Blood of strangled Animals, and from Fornication. After the Example of this Assembly of Apostles, others from Time to Time have been held in the Church, for deciding such Questions of Doctrine or of Discipline, as happen'd to be rais'd, and have been call'd Councils or Synods. In these the Bishops have always been the Judges, and

(d) Acts 15.

and the Holy Ghost has presid'd in them as often as they were legally assembled. Their Decrees have always been receiv'd by all the Faithful, with Respect. And they who submitted not to them, have been cut off from the Church as *Hereticks*, that is to say, as Persons obstinately attach'd to their Errors.

LESSON XLVIII.

Of the Destruction of Jerusalem.

ABOUT Forty Years (a) after the Ascension of Jesus Christ, Jerusalem was destroy'd, as he had foretold. The Jews revolted from the Romans, on Pretence of their being God's People, who ought not to be subject to *Gentiles*. Great Numbers of them were massacred in divers Places: And insine Jerusalem was besieg'd and taken, after a long Siege, by Titus Son of the Emperor *Vespasian*. Never was there known a more cruel War. The Famine was so terrible during the Siege, that a Mother eat her own Child. There perish'd in the Siege alone, eleven hundred thousand Persons. The Temple was burnt, and the Town

(a) Euseb. 3. Hist. c. 5, 6, 7, &c.

entirely demolish'd. Thus did God illustrate his just Wrath against this unhappy Town, which had put to Death so many of the Prophets, and at the last Jesus Christ its King and its God. The *Jews* who wou'd not own him for their Deliverer, were made Slaves to the *Romans*, expell'd their Country, dispers'd throughout the World, and reduc'd to this State of Slavery and Contempt, in which they have liv'd for sixteen hundred Years. For they have never been able to re-enter upon the Possession of their Land, nor to reign in any Country of the World. Then was seen the Accomplishment of that Prophecy of the Patriarch *Jacob* (b) who had foretold, so many Ages before, that the Scepter shou'd not depart from *Juda*, till he came who was the Expectation of Nations. For at the same Time that the Spiritual Kingdom of Jesus Christ was establish'd, and extended to all the Nations of the World, the Temporal Kingdom of the *Jews* was extirpated: So that they have never since been form'd into a Political Body, as they had always been before. It was also made apparent, that the true Religion was not annex'd to one certain Place, nor to one certain Race; since

(b) Gen. 49. 10.

Since God destroy'd both the City and the Nation, which he had chosen, after it had subsisted a considerable Time; that it might be a sensible Example of his Conduct in regard of Men, and furnish Teachers for the rest of the World. In fine the Ceremonial, and the political Law of the Jews was quite abolish'd. For the Temple being destroy'd, no more Sacrifices cou'd be offer'd there: All the other Ceremonies regarded only the old Covenant, the Time of which was expir'd: And the Political and Judiciary Law had only been given for the Israelites, Inhabitants of the Land of Promise. Christians therefore, of all the Old Law are only bound to observe, what regulates Manners, and what is practicable at all Times and in all Places; this being no other than the eternal Law of Nature.

LESSON. XLIX.

Of the Life of the Apostles.

THE Apostles underwent incredible Pains in preaching the Gospel. They were travelling continually, and liv'd poorly either by their own manual Labours, or on the Alms of the Faithful.

They suffer'd (a) great Fatigues, Hunger and Thirst, Watching, Heat and Cold, Tempests, the Assaults of Robbers, and the other Inconveniencies of Journeys: without reckoning the voluntary Fasts and Mortifications they enjoin'd themselves, for (b) reducing their Body under Subjection, and for giving Example to the Faithful. They were despis'd by the Gentiles, as being Jews: and hated by the Jews, as preaching a new Doctrine. Their Converts gave them a great deal of Business, in instructing, catechising, exhorting (c) both in Publick, and in Private: in baptizing and giving the other Sacraments, in establishing Priests and Deacons, and in regulating the new Churches. They revisited the Places, where they had made Christians, or sent Disciples and Letters to them, to confirm them in the Faith, and to correct the Abuses which had crept in amongst them. Such as rejected their Doctrine, and these were always the greatest Number, loaded them with Calumnies. They accounted their Miracles Inchantments, call'd them Cheats (d) and Seducers, who troubled the State by overthrowing the establish'd

(a) 2 Cor. 11, 23, &c. (b) 1 Cor. 9, 27.
(c) Act. 20, 20. (d) Act. 16, 20.

Religion, and introducing Novelties and strange Customs. They were dragg'd to Tribunals, thrown into Prison, loaded with Irons, whipt in publick, and sometimes ston'd by the Mob. Infine every Thing happen'd to them, as (e) Jesus had foretold them; and they found they were hated by all the World, by Reason of his Name. But then they felt within them that Courage and Resolution he had promis'd, and which he had inspir'd into them, upon their receiving the Holy Ghost. Far from fainting under so many Evils, the more they suffer'd (f) the greater Joy and Comfort they experienc'd: Well assur'd, that after the Combat, the Crown of Justice waited for them in Heaven: And looking on the Sufferings of this Life as Nothing, in Comparison of the future Glory. Infine they all suffer'd Martyrdom, by divers Torments; and with Constancy gave their Lives, in Testimony of the Truths they preach'd, particularly of the Resurrection of Jesus Christ. St. Peter was crucify'd, St. Paul was beheaded, both of them at Rome, and on the same Day, under the Emperor

F 5

(e) Mat. 103. 22. (f) 2 Cor. 1, 5.
2 Tim. 4, 8. Rom. 8, 18.

peror Nero, the wickedest of all Men living, and the first of the Emperors, who persecuted the Christians.

LESSON L.

Of the Persecutions.

THE Church continu'd to be persecuted for the Space of three hundred Years, and there was an innumerable Multitude of Martyrs. The Christians (a) did no Body any Harm, living for the most Part by the Work of their Hands, with great Humility and Modesty. On the contrary, they (b) did a great deal of Good by their liberal Alms, by the curing of Diseases, and by other Miracles, which were still frequent. Nevertheless all People hated them, and the very Name of Christian pass'd for a Crime. People said, they had no God, (c) because they had no Idols, and only ador'd in Spirit: And judg'd all that they said against Idolatry, and against the Superstitions, which reign'd in the World, to be horrible Impieties. They (d) took no Part in the

(a) Clem. Alex. 1. Pædag. 13. (b) Con-
stit. Apost. l. 7. c. 13. l. 8. c. 1. (c) Ter-
tul. Apolog. c. 10. (d) Ibid. c. 25.

the publick Shews and Diversions; they avoided Gaming and Banqueting, they often fasted, and wore not any costly Cloths, or Ornaments. All this made them pass for an ill-natur'd melancholy Sort of People; and when they spoke of the Resurrection and the Life to come, in which they expected to be happy, they were thought to be quite mad. Add to this, that the great Abominations committed (e) by several Hereticks, were charg'd upon all the Christians in general. The World was therefore of Opinion, that they ought to be extirpated. They were banish'd, imprison'd, dispossest'd of their Estates, sent in Chains to work in the Mines, and condemn'd to die. And because the (f) Emperors and Magistrates found that far from apprehending Death, they receiv'd it with Joy, by Reason that it convey'd them to eternal Life, they employ'd against them all the most cruel Torments, and invented new. They caus'd the Martyrs (g) to be stretch'd on the Rack, to be hung up with Weights at their Feet, and in this Posture, they had them whipt, their Flesh torn off with Iron Hatchels, and their Sides burnt

(e) Baron. An. 120. n. 22, &c. (f) Cyp. Serm. ad Mart. (g) Callon de cruc. Mart.

burnt with Torches. Sometimes they were order'd to be burnt with a slow Fire, to be broil'd on Grid-Irons, or in Frying-pans; or they were fasten'd to red-hot Iron-chairs or Beds. Some of them had their Face or whole Body head, others their Hands and Feet chop'd off. Some again were saw'd in Two: others had their Eyes or Teeth pull'd out, or their Nails torn off, or their Bowels drawn out of them while alive. Others were torn to Pieces by Dogs, Bears, Lions, and the like cruel Beasts; others expos'd to the Sun, rubb'd over with Honey, that the Bees and Wasps might sting them; others infine were dip't in scalding Oil, or in melted Lead. And all these were frequently repeated at several Times. After they had been tormented for a long Time, they were shut up in dark and infectious Prisons, strew'd with Nails or with broken Glass. And at the last the greatest Part of them were beheaded.

LESSON

South. ad Mart. (6) Collon de cives Mart.
(7) Baron. Ad. 120. in 22. Sec. (A) Cap.

LESSON II

Of Confessors and Martyrs.

Those who surviv'd the Persecution they had suffer'd, were call'd Confessors, to signify, that they had had the Courage to confess the Name of Jesus Christ, before Judges. And all their Life-time, great Honours were paid to them in the Church. Those who died, were (a) call'd Martyrs, and were Honour'd in a more special Manner. The Relicks of their Bodies were carefully preserv'd: They were embalm'd and wrapt in costly Silks, and the very Drops of their Blood were gather'd. On the Anniversary Days of their Death, the Faithful assembled to celebrate their Memory, and to honour their Nativity, that is, their Entrance into Everlasting Life. These Days they made Feasts, like the Sundays, for assembling at their Tombs, to thank God for the Courage he gave to his Saints, to desire them to continue to pray for us, as they did while they were on Earth; and to excite themselves to the Imitation of their Virtues, by reading their Acts and the

Histo-

(a) Rom. 13. 1. 1 Pet. 2. 12, &c.
 (b) 1 Cor. 12. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Histories of their Sufferings. They were (b) even represented by Pictures in the Churches, for the Instruction of such as cou'd not read. God frequently wrought Miracles at the Tombs of the Martyrs; and frequently too at their Martyrdom; insomuch that many of the Spectators were converted; and sometimes the Executioners, and the Judges themselves. And so it came to pass, that the more the Christians were put to Death, the more they were multiplied. But (c) tho' they were so numerous, as to be capable of forming great Armies, they never us'd the least Violence, for the defending of themselves against those, who treated them with so much Cruelty. And there were whole Legions of Christian Soldiers, as that of St. Maurice, who suffer'd themselves to be massacred, rather than they wou'd employ their Arms against their Prince. They had learnt from (d) the Apostles, that the Powers establish'd by Almighty God are to be respected, even in the Person of wicked Men, and Masters to be obey'd, be they never so ill-temper'd. To this Day we read in the Church

(b) Prudem. peri. Steph. 9, & 11. St. Greg. 7. Ep. 144. (c) Tertul. Apol. 37. (d) Rom. 13. 1. 1 Pet. 2, 18, &c.

Church the Martyrologies, in which are preserv'd the Names of a great Number of Martyrs, with an Abstract of their History. Of these some are honour'd through the whole Church: As the Apostles, St. Stephen, St. Laurence, St. Sebastian, St. Vincent, St. Agnes, St. Lucy. Others are more known in the Places, where they suffer'd: As St. Irenæus at Lyons; St. Denis at Paris; St. Saturninus at Toulouse; St. Lucian at Beauvais; and so of others.

LESSON II.

Of the Liberty of the Church, and of the Monastick Life.

AFTER three hundred Years of Sufferings, Almighty God gave Peace to his Church under the Emperor Constantine, who embrac'd the Christian Faith. This Liberty render'd the Publick Prayers more solemn, and the Assemblies of the Faithful more conspicuous, which many Times cou'd only meet in Private and in the Night, during the Persecutions. They likewise rais'd more magnificent Edifices, augmented the Number of the sacred Ornaments and Vessels, bestow'd great Riches

Riches on the Churches, for providing Lights, for making Repairs, and for the Maintenance of the Clergy and the Poor. And they founded Hospitals of all Sorts. But, Virtue at the same Time began to decay among the Generality of Christians. As it was no longer dangerous to be so, a great many made Profession of Christianity without being thoroughly converted, or animated with a Contempt of Pleasures and Riches, and with the Hope of Heaven. So that those, who desir'd to (a) live a Christian Life in greater Purity, judg'd it the most secure, to retire from the World, and to live in Solitude. These were call'd Monks, that is to say, Lonely or Solitary. The perfectest were in Egypt, where St. Antony began to make them live in Community, and to render this Sort of Life more frequent, which some Particulars had prefer'd by Tradition from the Beginning of the Church. For there had always been some Christians, whom the Desire of greater Perfection, had inclin'd to practise an austere and retir'd Life; after the Example of St. John Baptist and the Prophets. The Monks liv'd the Perfection, they likewise

(a) See Manners of Christians. Chap. 21.

liv'd in vast Desarts, where they built for their Lodgings little Cells, and spent the Day in (b) working, making Mats, Baskets, and such other easy Things, and in meditating on the Holy Scripture. They fasted every Day, never eating till near the Evening, and living for the most Part on Bread and Water. They met to pray in the Evening and in the Night. They slept little, observ'd great Silence, and exercis'd themselves continually in all Sorts of Virtues. Their Labour (c) suffic'd not only to support them, but withal to give great Alms. They perfectly obey'd their Superiors, though there were now and then many Thousands, under one and the same Abbot. For in short Time they multiplied exceedingly. Women also embrac'd this Sort of Life. From the Beginning of Christianity there had always been a great Number of Virgins and of Widows, who consecrated themselves to God. And when the Church was at Liberty, they form'd themselves into Religious Communities, both in Towns and in Solitudes. There were several Saints,

(b) *Cass. 1. Insti.* (c) *Aug. de mor. Eccl. c. 67.*

Saints, who made Rules of the Monastic Life, for the Men, and for the Women. But the Rule which was most follow'd in the *West*, is that of St. Bennet; who liv'd in *Italy*, in the Beginning of the Sixth Age.

Historical Catechism.

PART II.

Containing the Principles OF RELIGION.

LESSON I.

Of Faith.

THE whole Christian Doctrine is reduc'd to Four principal Points; the Apostolick Symbol, the Lord's Prayer, the Commandments of God, and the Sacraments. The Symbol relates to Faith; the Prayer to Hope, the Commandments to Charity, and the Sacraments to all Three. For the whole Christian Life consists in these Three Virtues; which are call'd, Theological

logical or Divine, because they directly relate to God, and come immediately from him. We cannot acquire them by our own Labour, and they are infused, that is to say, shed into our Souls by his pure Grace. By Faith we firmly believe all that God has reveal'd to his Church, though to us it seem obscure, and be above our Comprehension. For we are well assur'd, that God cannot be deceiv'd, since he is infinitely wise; and that he will not deceive us, since he is infinitely good. And we see there are many Things, even in Nature, which we cannot comprehend. We know what he has reveal'd by the Holy Scripture and by Tradition, and we are assur'd of its being his Word, by the Authority of the Catholick Church, that is to say, of this Assembly of the Faithful, which has subsisted from the Beginning of the World, in the Face of all Nations, adoring the Creator of Heaven and Earth, in Hope of a Redeemer who was to come, or in the Faith of a Redeemer already come, where we behold an uninterrupted Succession of Patriarchs, Prophets, and High Priests, as well in the Old Law, as in the New, from the first Man down to us. We call Tradition the Word of God preserv'd without Writing: As all that which was taught

to the Patriarchs till *Moses*, for the Space of two Thousand five Hundred Years: All that the *Israelites* believ'd, though it was not written in the Law; and all that the Apostles taught, beside what was written by them: The Holy Scripture are the Writings of the Prophets and of the Apostles, which were dictated by the Holy Ghost. Behold the Names of them: The five Books of *Moses*, to wit, *Genesis*, *Exodus*, *Leviticus*, *Numbers*, *Deuteronomy*; *Joshua*, *Judges*, *Ruth*, the four Books of *Kings*, the two Books of *Paralipomenon*; the First of *Esdra*s, and the Second, which is *Nehemias*; *Toby*, *Judith*, *Ester*, *Job*: The *Psalter* containing a Hundred and Fifty *Psalms*: The *Proverbs* of *Solomon*, *Ecclesiastes*, the *Canticles*, *Wisdom*; *Ecclesiasticus*: The four greater *Prophets*, to wit, *Isaiah*, *Jeremy* with the *Lamentations*, and *Baruch*, *Ezekiel* and *Daniel*: The twelve lesser *Prophets*, to wit, *Osee*, *Joel*, *Amos*, *Abdias*, *Jonas*, *Michaeas*, *Nahum*, *Habacuc*, *Sophonias*, *Aggeus*, *Zachary*, *Malachy*: The First and Second of *Machabees*: All these Books belong to the Old Testament. The New Testament contains the four Gospels, of St. *Matthew*, of St. *Mark*, of St. *Luke*, and of St. *John*: The *Acts* of the Apostles, the fourteen *Epistles* of St. *Paul*, one to the *Romans*, two to the *Corinthians*, one

to

to the *Galatians*, to the *Ephesians*, to the *Philippians*, to the *Colossians*, two to the *Thessalonians*, two to *Timothy*, one to *Titus*, to *Philemon*, to the *Hebrews*: One *Epistle* of *St. James*, two of *St. Peter*, three of *St. John*, one of *St. Jude*, the *Apocalypse* of *St. John*. These are the *Scriptures*, which we call *Holy* or *Canonical*. *Private Men* cannot discern them, without the *Authority* of the *Church*. For there were *Hereticks* and other *Impostors*, who compos'd *Books* under the *Name* of the *Apostles*, or of their *Disciples*, of *Prophets* and of *Patriarchs*. But all such *Writings* as had not been known from the *Beginning*, and read publicly in the *Churches*, were rejected, and are call'd *Apocrypha*, whether they be false or suspected.

LESSON II.

Of Hope and Charity.

HOPE makes us to confide in God, to expect no Good, be it Temporal or Spiritual, but from him; to run to him in all our Troubles, interior and exterior, to attend with a most firm Assurance the good Things he has promis'd us; that is to say, his Grace in this Life, and Everlasting Life hereafter,

as a Reward of the good Actions, we shall have done by his Grace. Hope is grounded on Faith: For we believe that God is All-powerful, that he is infinitely good, that he is true and faithful to his Promises: His whole Conduct in Relation to Men, from the Creation of the World, is a manifest Proof of it. Again we believe, that the Merits of Jesus Christ are infinite, and that they are apply'd to us by Baptism and the other Sacraments, if we worthily receive them; from whence it follows, that we have Reason to hope his Grace, for the effacing of our Sins, and the doing of good Works. The Effect of this Grace, and the Fountain of good Works, is Charity; that is to say, the Love of God above all Things, which makes us to take Pleasure in fulfilling his Law, and in conforming ourselves to his Will. And when this Pleasure surmounts that of doing our own Will, and of following our Passions, we are as happy, as 'tis possible to be on Earth. Charity is grounded on Faith and Hope. For he who believes a God so great and good, and who firmly hopes the Effect of his Promises, is well dispos'd to love him with all his Heart. We ought frequently to exercise these Virtues, in order to strengthen them and augment them;

particularly that of Charity, which is the most excellent of the Three. For Faith and Hope are only suited to the Estate of this present Life: In Heaven we shall clearly behold the Truth, which we believe here below; and shall enjoy the Good, which as yet we hope. But we shall love this Good, and this Truth, which is God himself, far more perfectly, than we love it in this Life. So that (a) Charity shall subsist eternally.

LESSON III.

Of the Trinity.

THE Symbol is this. *I believe in God, &c.* It contains twelve Articles. The first teaches us, that there is a God, that is to say, a Sovereign Lord of all Things; and 'tis evident that being Sovereign, he can be but One. This great God is Almighty, that is, he can do all that he pleases: And in Effect, 'tis he who has made all, who conserves and governs all. He is call'd Father, in Relation to his Creatures which he has produc'd, and which he supports: But properly speaking, this Name of Father marks

(a) 1 Cor. 13, 8.

marks in God the Distinction of Persons, and informs us that God has a Son. 'Tis of this Son, that the second Article of the Symbol, and the following treat. We believe therefore, that God being a Spirit knows himself; and that being most perfect, he most perfectly knows himself. Thence comes the Word, or interior Term, whereby he speaks to himself all that he is, and represents himself such as he is. For this Reason the Word is also call'd the Image (a) and Figure of the Substance of God. He is likewise nam'd his Son, because he is produc'd of his Substance; and so all these Names, the Son, the Word, the Image of the Father, the Wisdom, only signify in Effect the same, that is to say, the second Divine Person: And the First is call'd the Father, the Beginning, or singly God, or Lord. But this notwithstanding, the Son is the same Lord and God with the Father: For the Son is consubstantial to the Father, the one and the other are the same God; and when we call the one the First and the other the Second, we do not mean that the one is ancients or greater than the other. God has never been without knowing himself, and he knows himself

G

to

(a) Heb. 1, 3.

to be as great as he is. The (b) Word was in God from the Beginning, and the Word was God. So thas the Order we observe in naming the Divine Persons, marks only this, that the one proceeds from the other. God cannot know himself to be so perfect as he is, without having a Complacency in himself, and loving, himself with a perfect Love. From thence comes the Holy Ghost, call'd also the Love of God: And as the Son loves not the Father less, than the Father loves the Son, the Holy Ghost is the common Love of the one and of the other, and proceeds from both of them. He is equal to both, since there is Nothing in them but what they love, and he is by Consequence Lord and God like them. It follows not for all this, that there are three Gods, but only that there are three Persons in one only God. For the Son has Nothing, but what he holds of the Father; and the Holy Ghost has Nothing, but what he holds of the Father and of the Son: And they proceed without going forth. This Mystery has Nothing of Contradiction in it: Since we do not say one Person, but three Persons; nor three Gods, but one God. 'Tis true, we comprehend not how three distinct

distinct Persons are the same God. We must rest contented with what he has been pleas'd to reveal, though he has not evidently explain'd it to us. If we be faithful in keeping his Commandments, he will give us in Heaven the perfect Vision of it, which will be our eternal Felicity, and which makes in the mean Time the Subject of our Hope. Yet we see in our selves (c) an imperfect Image of the Trinity: For we are sensible that we are, that we know, and that we will; we are certain that to know is not to will, and that we can be without knowing or willing such or such a Thing: And we are sensible too, that all this is our selves. But there is this Difference amongst others: That in God these are distinct Persons, and that in us they are only Actions of our Soul, which with our Body makes but one Person.

LESSON. IV.

Of the Incarnation of the Word.

THE second Article of the Creed marks out to us the Mystery of the Incarnation, in saying, that the Son of
G 2 God

(c) Aug. 11. civ. c. 26.

148 *An Historical Catechism.*

God is Jesus Christ our Lord. We believe then that the Word, who (a) in the Beginning was in God, by whom all things were made, who is the Light, and the Life, that this same Word was made Flesh and dwelt with us ; which is to say, that he was truly made Man, he who was God from all Eternity. He shew'd on Earth that he was both the one and the other. As God (b) he wrought Miracles ; as Man he suffer'd the Inconveniencies of Life. As Man he felt Hunger ; as God he multiply'd the Loaves : As Man he wept for the Death of *Lazarus* ; as God he restor'd him to Life. As Man he was tormented, crucify'd, kill'd and buried ; as God he rais'd himself to Life, and mounted to Heaven. But he is God and Man without any Confusion of the two Natures, divine and humane, which remain in their Integrity. He is God equal to his Father, and at the same Time he is Man like us, excepting Sin. Like us he has a Body, and a Soul, a Flesh really descended from *Adam*, a Soul created to the Image of God, with its proper Will and entire Liberty. Though in Jesus Christ the Natures be distinct, there is yet no Division of the Person : The Man-

(a) Jo. i. (b) S. Leo Ep. ad Flavian.

Man-God is one, there are not two Sons, nor two Christs. Jesus Christ is one only and the same Person, who is the incarnate Word. The Son of God, is the same as the Son of Mary : And it is true to say, that Mary is the Mother of God, and that this (c) Man nam'd Jesus did Miracles. So is it said, that St. Peter is in Heaven, and that St. Peter lies buried in Rome, attributing to the whole Man, what properly agrees only to the Soul, or to the Body. We have likewise in our selves an Image of this Mystery. The rational Soul and the Body are two very different Natures, the one more excellent than the other, each of which can subsist apart, and yet both of them together make a Man, who is one single Person. The third Article of the Creed shews us, how this Mystery was accomplish'd. Jesus Christ was conceiv'd by the Holy Ghost ; that is to say, after a supernatural Manner, attributed to the Holy Ghost, as other Miracles are attributed to him. This humane Nature, which God united to his Son, from the Moment it began to have a Being, was fill'd with the Holy Ghost; insomuch that Grace is essential to it, and that all Sin is incompatible with it.

G 3

He

(c) Jo. 9, 11.

He was born of the Virgin Mary. He was not produc'd after the ordinary Manner, by the Will of the Flesh, nor by the Will of Man; and nevertheless he had real Flesh taken from his blessed Mother, and by Consequence from David, and from Abraham. He had therefore no Father as Man; and his Mother was always a Virgin, both before he was born, and in the Moment of his Birth, and afterwards.

LESSON V.

Of the Redemption of Mankind.

THE fourth Article of the Creed explicates the Conduct of God in the Redemption of Mankind. God so hates Sin, that (a) he spar'd not his Son, but deliver'd him to cruel Torments and to a most infamous Death, because (b) he had taken on himself our Crimes; and the Son of God has lov'd us to that Degree, that he voluntarily offer'd himself to suffer these Torments and this Death, that he might pay what we ow'd to the Justice of God; and redeem us at the Price of his Blood, from the Power of the Devil and from
eternal

(a) Rom. 8, 32. (b) Isai. 53.

eternal Death. The first Man by his Sin (c) brought Death into the World, rendring himself subject with all his Race, not only to the Death of the Body, but also to the Death of the Soul, that is to say to everlasting Torments. From that Time Men began to offer to God the Sacrifices of Animals, which they kill'd, and reduc'd to Ashes in his Sight, to express how they own'd themselves worthy of Death. But all these Victims (d) void of Reason were insufficient to appease the just Anger of God. There was only Jesus Christ, who being capable of suffering as Man, and of infinite Merit as God, cou'd fully satisfy the Justice of his Father; offering to him Sufferings of an infinite Value, in Lieu of the Punishment which Sin deserv'd. He then, who was perfectly innocent, was substituted in the Place of guilty Men: His Death destroy'd the Empire (e) of Death, that is, it effac'd and null'd the Obligation of dying, which all Men had contracted, and open'd to them the Way of Eternal Life. He is the Lamb of God, which takes away the Sins of the World: He is himself

(c) Rom. 5, 21. (d) Psal. 39, 7. Heb. 10, 4, 5. &c. (e) Heb. 2, 14. Col. 2, 14. Jo. 1, 29.

self the Priest and the Victim; he is enter'd into Heaven, of which the Sanctuary was a Figure, not with the Blood of Animals, (f) but with his own; and he offer'd once to God the Sacrifice of his Death; which being a Sacrifice perfect and sufficient, needs not to be repeated, like those of the Old Law. The Name of *Pontius Pilate* serves to make us remember the Time and Circumstances of the Passion of the Son of God, and the Witness, (g) he bore to the Truth, as the first of Martyrs.

LESSON VI.

Of the Descent into Hell, and of the Glory of Jesus Christ.

WE say distinctly in the fifth Article, that Jesus Christ was dead; that he was buried, that he descended into Hell, and that he rose again the third Day: To shew that he was really dead, and not in Appearance; and that his Soul was really separated from his Body. By the Hell, to which his Soul descended, while his Body was in the Sepulcher, we mean not the Place of eternal Pain; but

(f) Heb. 9, 11, &c. (g) 1 Tim, 6, 13.

but the Place, which detain'd (a) as a Depositum, the Souls of those who were dead in the Grace of God from the Beginning of the World: Whether they had yet some Remains of Sin to expiate, or that they were at Rest in *Abraham's Bosom*, as the Scripture (b) speaks. They all waited for the Saviour, to enter into the Glory of Paradise. Though the Body and the Soul of Jesus Christ were separated one from the other, they remain'd united to the Person of the Son of God: Himself was in the Tomb, and descended into Hell. In the sixth Article, we say that Jesus Christ ascended into Heaven, and that he sits at the Right Hand of God the Father Almighty. This is not to say, that he is always in the same Posture, nor that God has a Right and a Left-Hand. But so the Scripture (c) speaks, to make us understand the Estate of his Glory. It tells us that he is sitting, to shew that he is at perfect Rest, having finish'd all his Sufferings and all his Labours: And again to express his Authority and his Quality of Judge. He is plac'd at the Right Hand of God, which is all one with saying, that Jesus Christ, as

G 5

Man,

(a) 1 Pet. 3, 19. (b) Luk. 16, 22.
(c) Mar. 16, 19.

Man, holds the highest Rank amongst all Creatures : And that he is the Head of the Church ; not only above all Men, but above (d) all the Angels, Principalities, Virtues, Powers, Thrones, Dominations, of what Order soever they be, and by whatever Name distinguish'd. God has put all under his Feet, and at the Name of Jesus every Creature ought to bend the Knee, in Heaven, on Earth, and in Hell. 'Tis the (e) Reward of the profound Humility of the Son of God, by which he annihilated himself, taking the Form of a Servant, that is to say Humane Nature, and rendering himself obedient even to Death, and to the Death of the Cross. In this Repose and Glory, Jesus Christ yet acts continually for the Church, which he has left on Earth : And to denote this Action, he is sometimes represented (f) standing. He guides the Church by the Pastors (g) Doctors and other Ministers, whom he has given for the perfecting of his Work. He presents (b) himself to God as an Advocate, who intercedes for us : He carries to him our Prayers, being the High-Priest

(d) Eph. 1. 21. Colos. 1. 18. (e) Philip. 2. 7. (f) Aet. 7. 55. (g) Eph. 4. 11. (b) Jo. 2. 1.

Priest (i) according to the Order of Melchisedec; and incessantly offers to him the Sacrifice of his Death, once accomplish'd on the Cross.

LESSON VII.

Of Judgment.

JESUS Christ will remain in his State of Glory, where he is, till the last Day, when he will come to judge the World; as 'tis said in the Seventh Article of the Creed. 'Tis he, whom God has (a) establish'd Judge of the Living and Dead. He himself has advertiz'd us, that Heaven and Earth shall pass away, and that after great Calamities, and dreadful (b) Signs in the Heavens, he shall come, on the Sudden, like a Flash of Lightning, and surprize all the World, as it happen'd at the Time of the Deluge. The Sun and Moon shall be darken'd, the Stars shall change their Places, all Nature shall be overturn'd: And Men shall see Jesus Christ descending from Heaven on the Clouds, with great Power and Majesty, accompanied by all the Angels. A Trumpet shall

found,

(i) Heb. 4. 14. (a) Act. 10, 42. (b) Matt. 24, 37. Luke 21, 15.

found, the Dead shall rise and leave their Tombs. Then shall Jesus Christ as (c) King of all Mankind, be seated on his Throne: All Nations shall be assembled before him, and he shall separate them, placing the Good on his Right Hand, and the Wicked on his Left. He shall say to those on his Right: Come the Blessed of my Father, take Possession of the Kingdom, which has been prepar'd for you, from the Creation of the World: For I was hungry, and you gave me to eat: I was thirsty, and you gave me to drink: I was a Stranger, and you received me: I was naked, and you cloath'd me: I was in Prison, and you came to see me: Declaring that he takes as done to himself, whatever is done to the least of his. After this, he shall say to those on his Left: Depart from me Accurs'd, and go into everlasting Fire, which is prepar'd for the Devil and his Angels: For I was hungry, and you gave me not to eat: I was thirsty, and you gave not to drink, and so of the rest. These shall go to eternal Torments, and the Just to eternal Life. This (d) solemn Judgment shall make appear to all the World, the Wisdom and the Justice of God.

For

(c) Matt. 25, 31. (d) Eccles. 8, 11. M

For (e) as the Wicked are not punish'd immediately, the greatest Part of Men are not afraid of doing ill; and the Just themselves are sometimes shaken, upon seeing the Prosperity of Sinners. But the Time for all Things (f) shall be at this last Day, when God shall judge the just Man and the Impious. It shall then be made evident, that God rules all by his Providence, and that he neither does, nor permits any Thing, but for the justest Reasons, though frequently conceal'd from us. So that in Effect there is no such Thing as Fortune, or Chance, and these Words serve only to express our Ignorance. Before the Day (g) of Judgment, we shall each of us be judg'd at the Hour of our Death; and shall remain eternally in that State, in which we are found at that Moment, loving God, or loving the Creature. Now as we know not (h) the Time, either of the one or of the other Judgment, we ought to be continually on our Guard, always watching and in Readiness, like Servants who expect their Master; like Virgins invited to a Marriage-Feast, who expect the Bridegroom.

LESSON

(e) Ps. 72. (f) Eccles. 3, 17. (g) Eccles. 11, 28. (h) Luke 21. 34.

LESSON VIII.

Of the Holy Ghost.

THE Holy Ghost, who is the Subject of the eighth Article of the Creed, is the Third Person of the Blessed Trinity : The Love which unites the Father and the Son. God is a Spirit and Holy ; so that these Names separately taken, agree likewise to the Father and to the Son : But when join'd together, in saying the Holy Spirit or Holy Ghost, they signify this Spirit who sanctifies us, and inspires us, being the Eternal and Substantial Love of the Father and of the Son. The Holy Ghost is Lord and Life-giver. Lord, because he is God ; Life-giver, because he gives us the Spiritual Life, which is Grace. He proceeds from the Father and from the Son, and is ador'd and glorify'd with them, because he is con-substantial to the one, and to the other. The Sanctification of Men is particularly attributed to the Holy Ghost, as the Creation is to the Father and the Redemption to the Son ; because Men are render'd Holy by the Grace of God, which is the Effect of his Love, and which produces in them the Love they bear to him. For the Charity of God is shed into our Hearts by

by (a) the Holy Ghost, who has been given to us; and this Gift of the Holy Ghost, this Charity is the necessary Principle of all our good Works. The Holy Ghost inspires Men, when God gives them a supernatural Knowledge. For we attribute to the Holy Ghost these Sorts of Graces, which serve more to manifest the Power of God, in those who receive them, than to their own Sanctification: As the (b) Gift of Tongues, the Gift of Prophecy, the Gift of curing Diseases, or of working other Miracles: Which in the Time of (c) the Apostles were ordinarily communicated with sanctifying Grace, by the laying on of their Hands. 'Tis thus that the Holy Ghost has spoken by the Prophets, causing them to say, what naturally they cou'd not know: Giving them an (d) invincible Strength and Courage, and even forcing them sometimes to speak in their own Despite. With the Holy Ghost we join the Holy Catholick Church, which for this only Reason is the Church of God, because 'tis gather'd together by the Holy Ghost.

LESSON

(a) Rom. 5. 5. (b) 1 Cor. 12. (c) Act. 8. 18. (d) Ezech. 3. 8. Jer. 1. 18. Ib. 29. 9.

LESSON IX.

Of the Church.

CHURCH signifies an Assembly ; and by this Name we understand the whole Multitude of the Faithful, who make Profession of serving God, according to the true Religion which himself has taught, which they have learnt from their Fathers, and faithfully preserve'd, without making any Alteration in it. 'Tis divided into Two : The Church Triumphant, that is to say, the Saints, as well Men as Angels, who enjoy already Everlasting Life ; and the Church Militant, which combats here below on Earth, afflicted with divers Temptations, and mixt with a great Number of Wicked, of Hypocritical, and of weak People ; who practise not, what they make Profession of believing. They remain notwithstanding in the Church, so long as they outwardly profess her Faith, and adhere to her Communion ; and 'tis only (a) the Judgment of God that shall make the Separation. To these Two may be added the suffering Church ; that is to say, the Souls which complete in Purgatory the Expiation of what

(a) Matt. 13. 30, 40, 49.

what remains of their Sins. Several other Names are given to the Church: She is call'd the Church of God, (b) to shew that all the Faithful are his Children, who make one and the same Family, nourish'd with the same Bread, that is, with his Word, and with the Sacraments. We call her also *Jerusalem* or (c) *Sion*, to shew that this Holy City, was only a Figure of her. Jesus Christ calls (d) her his Flock, and himself the Shepherd of it. She is likewise styl'd his (e) Spouse, to shew how tenderly he loves her, and how he communicates to her all his Riches. She is said to be his (f) Body, to shew that she makes with him One Whole, of which himself is the principal Part: As all the Members of a Humane Body are united under the Head, from which their Life and Motion is deriv'd. But in giving this Appellation to the Church, we call her the Mystical Body of Jesus Christ, to shew, that it is a figurative Way of speaking, and to distinguish her from his true and natural Body. The Marks of the true Church, which distinguish her from all those other Societies, which

usurp

(b) Heb. 3, 6. (c) Gal. 4. 26. (d) Jo. 10. 11. (e) Apoc. 21, 9. (f) Eph. 5. 23. Rom. 12. 4.

usurp her Name, are reduc'd to Four. She is One, Holy, Catholick and Apostolick. One, in Regard of Time: For it is the same Church, which has continu'd under the Law of Nature from *Adam* and *Abel* the just to *Noah*; from *Noah* to *Abraham*, from *Abraham* to *Moses*: From *Moses* under the written Law to *Jesus Christ*; from *Jesus Christ* under the Law of Grace, down to us. The Church is One as to Place: For it is the same, which reaches to the East, and to the West, to the most distant Countries, which is in Heaven, and on the Earth. Throughout the World she professes the same Faith, makes Use of the same Sacraments, and acknowledges the same Head; *Jesus Christ* in Heaven, and on Earth the Pope, who is his Vicar. The Church is Holy, in her Doctrine, in her Sacraments which give Grace, in her Head, and in many of her Members, who are holy. She is Catholick, that is Universal: Because She is extended to all Times and to all Places, to all Nations, Conditions and Ages. She is Apostolick, because She preserves the Doctrine of the Apostles by a continu'd Succession of Pastors, which runs back to them. We add *Roman*, to shew that the Mark of the true Church,

is the Communion with the holy See of Rome.

LESSON X.

Of the Communion of Saints, and the Remission of Sins.

THE Communion of Saints is the Intercourse, the Participation or Communication of all Spiritual Goods, amongst all the Faithful. 'Tis a Consequence of the Church's Unity, and of her being One and the same Body. For tho' the Members have their separate Functions, all concur to the same End, which is the Preservation and Increase of the whole Body. Thus in the Church, some (a) instruct, others exhort, others pray, some again govern, others serve; either to administer the Sacraments, or to do corporal Works of Charity; but all have the same View, which is to arrive to eternal Life, and to help others to arrive to it. All who are in the Church, are profited by all the Prayers and good Works which are there perform'd; they who are in the State of Grace, partake fully of them; and they who are in Sin, receive notwithstanding some

(a) 7 Cor. 12, 12. Rom. 12, 4.

some Assistance from them, in order to get out of their Misery. By this it appears how great a Misfortune it is to lie under Excommunication, by which a Man is cut off from the Church, and loses all the Fruits of the Communion of Saints. There is a Communication between the Church Triumphant and the Militant. The Saints in Heaven, assist us with their Suffrages at the Throne of God, to obtain Graces for us, but always through the Merits of Jesus Christ, from whom the Saints themselves have receiv'd all their own. The Souls, which the Justice of God entirely purifies after this Life, may also be reliev'd by our Prayers, and by those of the Saints. For which Reason, it is profitable to offer Prayers, to give Alms, and to perform other good Works, for the Abatement of their Pains. The tenth Article of the Creed is concerning the Remission of Sins. Jesus Christ has (b) by great Miracles prov'd the Power he had on Earth, of remitting Sins. This Power he communicated (c) to his Apostles; and oblig'd himself to ratify and confirm all they shou'd do, in Point of remitting or not remitting Sins. From the Apostles this Power has

pass'd

pass'd to Bishops and to Priests, and is exercis'd in the Administration of two Sacraments, that of Baptism, and that of Penance. Now there are two Sorts of Sins. Original Sin, which we bring with us into the World, as Children of Adam: Actual Sin, which we commit, when arriv'd at the Use of Reason: And this also is of two Sorts. Venial Sin, that is to say, pardonable; such as the justest Men commit, often through Weakness, or Ignorance: And Mortal Sin, which makes us lose entirely the Grace of God, and renders us worthy of eternal Death. This last to Persons who have been baptiz'd, can only be remitted by Penance.

LESSON XI

Of the Resurrection of the Body.

WE believe the Resurrection of the Body, says the Eleventh Article of the Creed. God (a) made not Death; he made all Things that they might subsist. He created Man Immortal, and it was by the Devil's Envy that Death enter'd into the World: For Death, even that of the Body, is the Punish-

(a) Sap. I. 13, 14, 15. c. 2. 23.

Punishment of Sin. We are compos'd of two Parts; of a terrestrial and corruptible Body, of a Spiritual and immortal Soul. At Death (b) these two Parts are separated: The Body, which is but Dust, returns to the Earth, from whence it is taken: The Spirit returns to God who gave it, and ceases not to subsist, though the Body be corrupted. But this Separation is only for a Time: At the End of the World they (c) who sleep in the Dust of the Earth, shall awake; some to everlasting Life, others to Reproach, which they shall see for ever. The Hour (d) is coming, when all, who are in the Graves, shall hear the Voice of the Son of God, and shall come forth; they that have done Good, to the Resurrection of Life; they that have done Evil, to the Resurrection of Judgment. We (e) shall all rise again, but we shall not all of us be chang'd. The Blessed (f) will have Bodies glorious, incorruptible, brighter than the Stars, and spiritual, that is, perfectly subject to the Spirit: The Damn'd will have Bodies, which shall only serve to augment their eternal Punishment.

(b) Eccles. 12, 7. (c) Dan. 12. 2. (d) Jo. 5. 28. (e) 1 Cor. 15, 51. (f) Ibid. 42. Dan. 12, 3.

nishment. But, both the one and the other (g) shall have their own proper Bodies, the same Flesh which they had in this Life, and which God will restore by his Omnipotency. Nothing (h) being hidden from him, neither in the Grave, nor in Death.

LESSON XII.

Of the Life Everlasting.

AFTER the Resurrection, will follow the last Estate of Men, which shall be eternal: On one Side Life, on the other Death. Everlasting Life (a) consists in knowing the only true God, and Jesus Christ whom he has sent. This Knowledge shall not be obscure; like Faith, which makes us believe the Mysteries of the Trinity and Incarnation; We only know God here (b) as in Riddles, we only see him as in a Glass: But then we shall see him Face to Face, and as he is: And this (c) Sight will make us resemble him; making us his Images after the perfectest Manner that is possible. Here below we are not

(g) Job. 19, 26. (b) Prov. 15, 11. (a) Jo. 17, 3. (b) 1 Cor. 13, 12. (a) 1 Jo. 3, 2.

not able to comprehend the Greatness of this Happiness. Eye (d) has not seen, nor Ear heard, nor the Mind of Man imagin'd any Thing comparable, to what God has prepar'd for those who love him. To give us a rough Draught of it, proportion'd to our Weakness, the Scripture represents to us the Heavenly *Jerusalem* (e) that is to say the Church Triumphant, as a large City built of precious Stones and of the purest Gold, transparent like Chrystal. It has no Temple, the Presence of God being sufficient: It has neither Sun nor Moon, 'tis God and the Lamb who enlightens it, 'tis a perpetual Day. Its Gates are never shut. The Kings of the Earth and all Nations repair thither, to give Glory to God; Nothing that is impure, has Entrance: There shall (f) be no more Curse. In it is the Throne of God, and of the Lamb, who (g) was slain, in order to redeem us with his Blood. His Servants behold his Face, and continually give him Glory, singing (h) *Amen, Alleluia*. All is fulfill'd; praise God. Thus shall they reign for ever and ever. Mean while they shall see (i) those who have been

(d) 1 Cor. 2, 9. (e) Apoc. 21. (f) Apoc. 22, 3. (g) c. 5, 9. (h) c. 19, 4. (i) Isai. 66, 24.

been unfaithful to God, in Everlasting Death, where their Worm shall never die, and their Fire shall never be extinguish'd. This is (k) the second Death, far worse than the First, by Reason that the Soul shall be continually in a State of Death, for ever separated from God who is her Life: In bitter Grief, and in furious Rage, to see, that she is lost through her own Fault. For this Reason Jesus Christ says frequently, that there shall be weeping and gnashing of Teeth. Such will be the End, when (l) Jesus Christ shall have put all his Enemies under his Feet, and that all Things shall be subject to him: Then the Son himself shall be subject to him, who has subjected all Things, to the End that God may be All in All.

LESSON XIII.

Of Prayer.

BY the Name of Prayer, we mean every Sort of Elevation of the Mind to God, whether it be to express our Faith, our Hope, or our Love. There are Four principal Sorts of Prayer: **H**is Praise,

(k) Apoc. 20. 14. (l) 1 Cor. 15, 24.

Praise, Petition, Thanksgiving, Oblation. 1. By Praise we honour God purely on Account of his infinite Perfections, without any Regard to us: We piously rejoice, to see him so great, so just, so good, so wise, and so perfect: Publishing and confessing his Greatness, and inviting all Creatures to praise him with us. 2. By Petition, we intreat God to grant us some Temporal or Spiritual Favour: Or to deliver us from some Evil. We must be very careful to ask Nothing of God, but what is worthy of him, that is to say, Life Everlasting, and what may help us to it, which is his Grace, for keeping his Commandments. All the rest we are only to ask him, conditionally: If it be of Service to our Salvation. The same is to be said of the Evils from which we pray to be deliver'd. 'Tis only Sin, from which we ought to pray absolutely to be preserv'd; or to be releas'd, when it is committed. 3. Thanksgiving is for all the Blessings we have receiv'd from God, and receive continually, whether Spiritual or Temporal; since he is no less the Author of Nature than of Grace. 4. By Oblation we give our selves voluntarily to God, and we consecrate to him our Goods, our Body, with all its Senses, our Soul with all its Powers; in

a Word all that we are : Either in promising somewhat to him, by a Vow or by a single Promise : Or in presenting to him some good Action, or some Suffering : Or in barely accepting the entire Dependency we have on him, tho' it shou'd be contrary to our Inclination, giving with a good Heart the only Thing he has left dependent in our selves, which is our Will and the Use of our Liberty. So that they who sincerely love God, never want Matter, for their Communication with him. But we (a) shou'd not know, either how to pray, or what to say in Prayer, if the Holy Ghost had not taught us. Therefore has Jesus Christ given us a Model of Prayer, which perfectly comprises all the Kinds of it ; and this is the *Lord's Prayer*. We address all our Prayers (b) to God, through Jesus Christ : Because we have no Hope of gaining any Thing, but by his Merits, and we design to ask Nothing, but what is conformable to his Intentions. When we pray to the Saints in Heaven, 'tis only to beg their Prayers, as we do of those who are on Earth.

LESSON

(a) Rom. 8, 26. (b) Jo. 16, 23, & Ibid. Aug.

LESSON XIV.

Of the two first Petitions of the Pater.

THE Lord's Prayer is thus, *Our Father*, &c. We say not in the Singular, *My Father* — give me my Bread — forgive me my Faults; but in the Plural, *Our Father*, our Bread, our Faults: To shew that we pray not for ourselves only, but for all the Church: According to what has been said of the Communion of Saints. This Prayer contains Seven Petitions, of which the three first regard God, the other Four regard us. We call him *Father*, because in Effect 'tis of him (*a*) that we hold our Life, Body, Soul and Goods, with all that we have. He made our Fathers, and the Fathers of our Fathers. He is also our Father by Adoption; that is, by the Favour he has shewn to us (*b*) who are Christians, in placing us in the Number of his Children, as the Brethren of Jesus Christ his Son; us who are only in Effect his Slaves and the Work of his Hands. For, to adopt, is to take for a Son, one who is not so by Nature. This Name of Father marks

also

(*a*) Deut. 32, 6. (*b*) Gal. 4, 5.

also (c) the Confidence we ought to have in praying to him; such as Children have in addressing themselves to a good Father. We say that he is in Heaven: Not that he is not present every where, since he makes all and preserves all; but because they are principally the Heavens (d) which declare his Glory to us. Besides, 'tis to admonish us to think only of Heaven, where our Father reigns; and to ask Nothing of him, but what may serve to conduct us thither. We beg in the first Place, that his Name be sanctified; that all Creatures may give him the Glory which is due to him: That not only Christians, but all Men may honour him, love him, and serve him as he deserves. Now the Name of God is not only dishonour'd by Blasphemies and impious Discourses; but by all the Sins of Christians, which give Occasion to Hereticks and to Infidels, to despise the true Religion. We beg in the next Place, that the Kingdom of God may arrive. This Kingdom is the State which shall follow the General Resurrection and the last Judgment; and we beg it not sincerely, if we have still some Attache to this Life, and to the present

H 3

State

(c) 1 Jo. 3. 1. (d) Pl. 18: 1

State of the World. Grace is necessary for us, in order to arrive at this Kingdom: And Jesus Christ must reign in us at present by his Grace, for the Destruction (e) of Concupiscence, and that Sin may not reign in our Mortal Body. For his Kingdom consists not in a sensible and outward Power, like that of the Kings of the Earth; but in a Dominion over the Hearts and Wills of the Faithful, whom he governs by his Grace. So that this Second Petition is for Grace and Glory, which we beg not for ourselves only, but for all Men; in order to enlarge from this Moment the Kingdom of God, as much as possibly we can.

LESSON XV.

Of the Two following Petitions.

IN petitioning God, that his Will be done, we declare, that we will not do our own, if it be contrary to his: We disown and reject this Will of ours, which cannot but be ill, since Evil is Nothing else but that, which is contrary to the Will of God. The Source of this deprav'd Will, is Concupiscence, which makes

(e) Rom, 6, 12.

makes (a) us do, not the Good which we wou'd do according to right Reason; but the Ill; which right Reason makes us hate. By this Prayer we beg the Grace necessary for overcoming Concupiscence, to the End that all our Desires may be conformable to the Will of God. We add the Comparison of Heaven, as a Protestation that we desire to be as obedient to God, as the Saints are. The *Daily Bread*, which we ask in the next Place, signifies in Effect Food and other Necessaries for the Support of our Body. God will have all Men to beg of him their Bread, both Rich and Poor: That all may acknowledge, that they hold it of him: That it is he, who gives Estates to the Rich, in causing them to be born of rich Parents, or furnishing them with Opportunities of acquiring them: That it is he, who supports the Poor, giving them Strength and Industry to work: Or inspiring the Rich with Charity to assist them. The Word Bread implies all Sorts of Nourishment: But it intimates, that we shou'd not desire an Abundance, but be content (b) with having wherewithal to feed and cover us, since we brought

H 4

No

(a) Rom. 7. 5, &c. (b) 1 Tim. 6, 7.

Nothing into the World, and are well assur'd, we shall carry Nothing out of it. He bids us ask it for *to Day*, to teach us to rely on Providence, and (c) to have no Solicitude for *to Morrow*; and infine to let us understand, that we ought to make this Prayer every Day. The *daily Bread* is also styl'd the *Bread* which surpasses all Substance. In Effect, under the Name of *Bread*, we beg the Spiritual Nourishment of our Souls; that is to say, Grace, which every Moment is necessary for us: The Word of God, and the Body of Jesus Christ, which is the Bread of Life.

LESSON XVI.

Of the Three last Petitions.

BY the *Fifth Petition* we own our selves to be truly Sinners. In Effect, if we (a) say that we have no Sin, we deceive our selves, and the Truth is not in us. There is no Man, who commits not at the least some small and daily Faults, for which this Prayer is the principal Remedy. We own, we have no Hope of obtaining Pardon, but in as much as we pardon others: Because it

were

(c) Mat. 6, 34. (a) 1 Jo. 1, 8.

were not just, that we shou'd exact a rigorous Payment of what we pretend is due to us from our Brethren, while God so liberally remits those immense Debts, we have contracted to him. And as we have always Need of being pardon'd by him, so (b) we ought to be always ready to pardon. By the *Sixth Petition* we entreat God, that he wou'd not suffer us to be overcome by the Temptations of the Devil, the World and the Flesh. The World are those deprav'd Men, amongst whom we live, and who are labouring continually to corrupt us by their wicked Maxims. This is the World, which (c) wou'd not receive the Light, that is, Jesus Christ. This is the World, for which (d) Jesus Christ did not pray, and of which he declar'd that his Disciples made no Part, any more than himself. Its Followers are call'd Worldlings. The Flesh is our Concupiscence; the (e) Law which we feel in our Members, which fights against the Law of our Reason, and against the Spirit. The Works of the Flesh, are Inmodesty, Idolatry, Enmities, Murders, Intemperance, and all those

(b) Mar. 18, 21, &c. (c) Jo. 1, 11.
e. 3, 19. (d) Jo. 17, 9, 16, (e) Rom.
7, 23. Gal. 5, 17.

those other Sins, which shut us out of the Kingdom of Heaven. By the *Seventh Petition*, we beseech God to deliver us from Evil; that is to say, from the Devil: Or from Ill, that is, from all Things hurtful to Soul or Body; but chiefly from all that may be a Prejudice to our Salvation. 'Tis principally in the Occasions of Temptation that we ought to say the *Lord's Prayer*, with a most lively Faith: And as it is the most excellent of all Prayers, the Church puts it every Hour in our Mouth, causing us to repeat it several Times, in all the Parts of her Office. In Effect, we can say no Prayer, but what has a Relation to it, and all others serve only to express in a different Way, what in few Words is here compris'd.

LESSON XVII.

Of the Ave, Credo, Confiteor, and of the Office of the Church.

OF all the Prayers which we make to Saints, the most excellent is the *Angelical Salutation*, or *Ave Maria*, to beg the Assistance of the Blessed Virgin. It is compos'd of the Words of the Angel, and of St. Elizabeth, related in the Gospel: To which the Church has added

a short Prayer, wherein she acknow-
 leges her to be the Mother of God.
 'Tis also another Way of praying, to
 recite the *Credo*; since it is to adore
 God and honour him, to testify that
 we submit our Reason to him, and
 that (a) we captivate our Understanding
 in Obedience to Jesus Christ. Another
 excellent Prayer is the *Confiteor*, whereby
 we own our selves Sinners to God, in
 Presence of all the Court of Heaven.
 We confess that we have sinn'd through
 our own Fault: we repeat it thrice,
 adding at the last Time, *my most grievous*
Fault: To shew, that we seek not for
 Excuses, that our Sorrow is grounded
 upon this, that we have sinn'd purely
 through our Fault, and to confess that
 God supplies us with all necessary Suc-
 cours for the avoiding of Sin. At the
 same Time we strike our Breast, as it
 were to punish our selves: And we beg
 Pardon of God, imploring the Interces-
 sion of all the Saints, and of the Faithful,
 with whom we pray. These (b) four
 Prayers *Pater, Ave, Credo, and Confiteor*
 ought frequently to be in the Mouths
 of Christians: They shou'd say them
 every Day, at least Morning and Night,
 and have them yet more in their Hearts,
 than

(a) 2 Cor. 10, 5. (b) Aug. de Symb.
 Hom. 42, ix 50.

than on their Lips. 'Tis commendable to say them in Latin with the Church; but then, they shou'd also learn them in English, so as fully to comprehend the Sense of them. To pray more at large, the best Prayers are the *Psalms* and the *Canticles*, taken from the Holy Scripture. These are the Sentiments, the Holy Ghost inspir'd into *David* and the other *Prophets*, and the Words which he dictated. That they might be our Entertainment as often as 'tis possible, the Church has made her Office of them, distributed to every third Hour for all the Parts of the Day and Night. This Office begins at *Vespers*, that is to say, in the *Evening*, according to the Old (c) Law, about Six of the Clock, and Sun-set. Three Hours after there follows *Complin*, to beg of God his Protection, while we sleep. At *Midnight* the *Nocturns*, which are the longest Part of the Office, that a Part of the Night might be employ'd in Prayer. The *Matins* or *Lauds* at the Cock-crow, before Break of Day. *Prime* after Sun-rising, about Six in the *Morning*, to beg the Blessing of God on our Employments in the Day. *Terce* at Nine of the Clock, to honour the Descent of the Holy

(c) *Levit.* 23, 32.

Holy Ghost on the Apostles. *Sext* at Noon, in Memory of the Time when Jesus Christ was nail'd to the Cross. *None* at Three in the *Afternoon*, which is the Hour of his Death. *Vespers* at the Hour he was laid in the Sepulcher. This Office is instituted for all Christians who have the Opportunity of assisting at it, or of reciting it in Private: Tho' the Clergy and the Monks be particularly oblig'd to say it.

LESSON XVII.

Of other Prayers.

THE Church for a long Time has had the Use of the Chaplet, or Crown of the Blessed Virgin, otherwise call'd the *Rosary*, as being a Garland of Spiritual Flowers. It was first instituted for those who had not learnt the *Psalms*, nor were taught to read; that they might repeat the *Pater* and *Ave*, a certain Number of Times at each Hour of the Office. The Seven *Penitential Psalms*, are the most in Use: They were chosen to express the Sentiments of a Sinner, who is truly converted: And they are often said for the Dead, because the Prayers which are offer'd for them, serve to make good their Penance. To these

these are join'd the *Litanies*, to implore the Suffrages of all the Saints; and these Prayers are all authoriz'd by the publick Practice of the Church. 'Tis now above two hundred Years, since the Custom has been introduc'd, of ringing a Bell three Times a Day: To put the Faithful in Mind of praying Morning, Noon and Night, and of reciting the *Angelus Domini*, in Memory of the Mystery of the Incarnation. But of all Prayers, the most sacred and the most authentick, are those which accompany the Holy Sacrifice of the Mass, and the Administration of the Sacraments. All the Faithful, the Laity not excepted, shou'd take Care to understand them, that they may join their Intention with that of the Priests. It is also very proper to understand the Blessing of the Table, the Litanerary, the Blessing of Water, which is done every Sunday, the Blessing of Bread, of Candles, Ornaments, Images, Bells, of the Nuptial Bed, of Women that are up again after Child-bed, and all the other Ecclesiastical Blessings and Prayers, which are observ'd on divers Feasts, and on divers Occasions; compos'd by great Saints, out of the Words of the Scripture, and preserv'd by an ancient Tradition, for the sanctifying of all our Actions, and the Use of every Creature.

The

The most compendious Prayer, is the Sign of the Cross. By the Words, *In the Name of the Father, and of the Son, and of the Holy Ghost*, we confess the Mystery of the Trinity; and by the Motion of our Hand we express the Cross, that is to say, the Mystery of Redemption, and that of the Incarnation, on which it depends.

LESSON XIX.

Of Mental Prayer.

THOUGH God has no Need of our Words to understand us, they serve however to fix our Thoughts, and make us more attentive, and wihal to edify others with whom we pray. The whole Exteriour has likewise the same Use. For which Reason we ought to pray in a decent and respectful Posture; that is to say, standing or kneeling, our Hands join'd or stretch'd out, our Eyes rais'd towards Heaven, or cast on the Ground, or fixt on some Image, which excites us to Devotion, or on our Prayer-Book: And rather turning to the East, than any other Way, according to the ancient Tradition; in Memory of Paradise, out of which we were driven. Vocal Prayer, or Prayer of the Voice is of little Advantage, if it be not accompanied with Thoughts,

184. *An Historical Catechism.*

Thoughts, and with the Affection of the Heart. On the contrary, we may pray very well without speaking; when we make it our Business to think of God, to humble ourselves before him, to thank him, to ask his Pardon, to form good Resolutions, to implore the Assistance of his Grace, both for our selves, and for others. This is call'd *Mental Prayer*, that is to say, the Prayer of the Mind. Another Sort of Prayer, are good Works and Sufferings; For as much as they are Proofs of the Love of God, which is the main Point in Prayer. And in this Manner it is possible to pray without ceasing, as we are exhorted to do (a) in the Scripture: Since it is possible, and even easy, to keep ourselves continually in the Presence of God, not by a painful Contention of the Mind, but by a holy Disposition of the Will. Now Prayer is the happiest State of this Life; for, so long as it is continu'd, we are united to God as much as may be.

LESSON

(a) Luke, 18, 1. 1 Thes. 5, 17

LESSON XX.

*Of the Love of God and our
Neighbour.*

THE whole Law of God is (a) reduced to these Two Commandments: Thou shalt love the Lord thy God with all thy Heart, with all thy Soul, with all thy Mind: This is the greatest and the first Commandment. The Second is like to it, Thou shalt love thy Neighbour as thy self. 'Tis very reasonable (b) we shou'd love God, since he has first so exceedingly lov'd us. He loves (c) every Thing that has a Being, and hates not any of his Works: For Nothing subsists but by his Love. He, to whom (d) Heaven and Earth belong, has vouchsaf'd to stoop down to us, and to make a Covenant with our Fathers; to deliver them and (e) protect them by extraordinary Miracles; and to instruct them by his Word. Infine he fought us, when we (f) were his Enemies: And though all Men were engag'd in Sin, the Jews as well as the Gentiles, and that there was none (g) who did Good, no not one; God

(a) Mat. 23, 37. (b) 1 Jo. 4, 10. (c) Sap. 11, 25. (d) Deut. 10, 14. (e) Psal. 104, 105. (f) Rom. 5, 6. c. 3, 10. (g) Psal. 13, 2.

God (b) so lov'd the World, that he gave his only Son, that whosoever believes in him, shou'd not perish, but shou'd have Everlasting Life. He has (i) heap'd Spiritual Blessings upon us, has chosen us before the Creation of the World, and pre-ordin'd us to be his Children of Adoption. We were dead (k) by our Sins, when out of his excessive Love, he gave us Life, rais'd us up with Jesus Christ, and made us fit with him in Heaven. Our Fathers being Gentiles, were at a Distance from God, and Strangers to his Promises: Jesus Christ brought them near, reconcil'd them to God by his Cross, and incorporated them into his Church. He there instructs us continually by his Word, and gives us daily his own Body for our Nourishment, till we come to (l) that incorruptible Inheritance, reserv'd for us in Heaven. We shou'd be horribly ungrateful, if we lov'd not so good a God. But if we love him, we must also love all his Works, and particularly Men our Brethren, and his Images. He (m) who loves not his Brother whom he sees, how can he love God, whom he sees not? We are to love our Neighbour as

our-

(b) Jo. 3, 16. (i) Ephes. 1, 3. (k) Ephes. 2, 4. (l) 1 Pet. 1, 4. (m) 1 Jo. 4, 20.

ourselves. Now (n) we are only to love our selves for God, conforming our selves to the Love he has for us, and desiring no other Good, than that which he is pleas'd to do us, because there is no other, which is our true and real Good. After this Manner we must love our Neighbour, neither wish him nor procure him but what is truly Good, that is to say, what may help him to know God, and to love him with all his Heart. The (o) Order of Charity is therefore to love God above all Things, then to love in ourselves and in our Neighbour the Soul which is made to his Image; and lastly the Body, intended for the Service of God. The Mark (p) of the Love of God, is to know his Commandments, and to keep them.

LESSON XXI.

Of the Decalogue.

THE ten Commandments which God gave to the Israelites, (a) when they went out of Egypt, are in Substance as follows. 1. I am the Lord thy God, thou

(n) August. Doct. Christ. 1. c. 2, &c.

(o) Aug. ibid. c. 27. (p) Jo. 14, 21. (a) Exod. 20.

thou shalt not have other Gods before me. Thou shalt not make to thy self neither an Idol, nor any Figure to adore it. 2. Thou shalt not take the Name of the Lord thy God in vain. 3. Remember to sanctify the Day of Rest. 4. Honour thy Father and thy Mother, that thou may'st live long. 5. Thou shalt not kill. 6. Thou shalt not commit Adultery. 7. Thou shalt not steal. 8. Thou shalt not bear false Witness against thy Neighbour. 9. Thou shalt not desire thy Neighbour's Wife. 10. Thou shalt not desire thy Neighbour's Goods. That they may the more easily be remember'd, they are thus put in Verse. *One only God adore &c.* They are otherwise call'd the *Decalogue*, that is, the Ten Words. For they are the Words God pronounc'd before all the People, and which he gave to *Moses*, written on two Tables of Stone. 'Tis believ'd, that the first Table contain'd the three first Commandments, which regard Almighty God; and the Second the other Seven, which regard our Neighbour. It was reasonable to begin with instructing us in what we owe to God, which is first Adoration; above all, exterior Worship, in Spirit and in Truth: Secondly, a Respect for his Name: In the third Place, the Observance of the Days he has reserv'd

serv'd to himself, for the Exercise of Religion. As to our Neighbour, the first Duty is in Regard of Fathers and Mothers, since none are nearer to us. 'Tis fit that the Life of Men be secur'd; that Marriages, the Birth of Children, Goods and Reputation be ascertain'd. In fine, 'tis necessary to regulate Desires, which are the Source of all Crimes. Such is the Order of the Commandments. Though some of them be affirmative, worded in Form of a Precept; others Negative, in Form of a Prohibition; each nevertheless orders and forbids somewhat.

LESSON XXII.

Of the First Commandment.

THE First Commandment enjoins us to acknowledge One only God; to adore and serve him, according to the Religion he has establish'd. To acquit ourselves therefore of this Obligation, we must often think of God, make frequent Acts of Faith, Hope and Charity; offer Prayers to him, and honour him by our Discourse, and by all the outward Marks of Religion. The Sins against this Commandment are, first Infidelity; that is to say, the Exercise of a false

false Religion, as Idolatry, which consists in adoring God under a corporeal Form, believing him to be such in Effect; or adoring the Creature instead of God: *Judaism*, which will have God to be ador'd with the same Ceremonies, as if the Christ were not yet come: *Heresy*, which under the Name of *Christianity*, adheres to some Error, condemn'd by the Church. *Superstition*, which makes Things be practis'd, under a Pretext of Religion, which belong not to it: *Magick*, *Socery*, *Divination*; by whatever Means they be exercis'd: *Impiety*, which fights against Religion, without pretending to set up any other: In fine, *Irreligion*, that is to say the Indifferency of *Libertines*, who live as if there were neither a God nor a Religion. All these Sins attack Faith. Against Hope, we sin by Despair, or a Distrust of God's Assistance, or by too great a Confidence in ourselves, and a Presumption of our Strength. Now, though Charity, by which we fulfill the Commandments of God, presuppose Faith and Hope, it yet strengthens them; and we cannot love God, without taking Pleasure in the Exercise of these Virtues, and in meditating on the Truths, which are their Objects. We sin against Charity in particular, by an Attache to Creatures, which carries us to a Hatred and

Con-

Contempt of God, even without our perceiving it. And as these Sins are the Source of all others, we may say, there is no Sin, but what violates in some Manner this first Commandment. The Honour which we give to Saints, or to their Images, has Nothing contrary to it, no more than that which we give to the King, to his Officers, and to the Marks of their Dignity. We give not these Honours to Creatures, but with Relation to God, and to honour him in them. We honour therefore the Saints, as the Friends of God, more worthy of Honour without Comparison, than all the Great Ones of the Earth. We implore their Succour, and we recommend ourselves to their Prayers, as to those of Men still living, whose Piety we esteem. We thank (a) God for their Victories, which he has crown'd, and we acknowledge all their Merits to be grounded on the infinite Merit of Jesus Christ. As for their Images, they only serve to remind us of them: Kneeling, bowing, and the other exterior Actions, are only Signs of the Sentiments we have for the Originals; And with what Spirit we do them, is sufficiently express'd by the Terms we use in our Prayers. The Pi-
ctures,

(a) *Con. Trid. Sess. 22. c. 3. Sess. 25.*

tures which represent the Divine Persons, are taken from the Holy Scripture. God in Condescension to our Weakness, appear'd sometimes to his Prophets under (b) the Form of a venerable old Man, to signify in some Manner his Eternity; and to give us to understand, that his Holy Spirit is the Spirit of Meekness and of Peace, he has made him appear (c) under the Form of a Dove.

LESSON. XXIII.

Of the Second Commandment.

THE Second Commandment obliges us to honour the Name of God, by invoking it, and giving it the Praises which are due to it. 'Tis likewise honour'd (a) by Vows, which are Promises made to God, of doing some good Work, to which one is not oblig'd, as to live Continent or in Poverty. Again we honour the Name of God, in taking it to witness the Truth; by Oaths which are made with Respect (b) and Religion. As when Princes swear to the Treaties of Peace and Alliance, and when Officers take an Oath upon their Admission, or that

(b) Dan. 7. 9. Apoc. 4. 2. (c) Luke 3, 22. (a) Num. 30. (b) Deut. 10, 20.

that private Men be to swear in a Court of Justice. But wicked and lying Men, frequently abuse this Means of ascertaining the Truth, by affirming what is false with an Oath, by tacking Oaths to Truths of no Importance, or by using them to express their Anger and render themselves terrible, or interlacing their Discourse with them, without just Cause. For which Reason, this Precept forbids us to take the Name of God in vain; that is to say, to swear in any Manner, save only on important Occasions. Our Lord adds in the (c) Gospel: But I say to you, *swear not at all*: That is to say, by your private Authority and without some publick Occasion, as the three above-mention'd: For every Oath is an *Impiety*, if it be not an Act of (d) Religion. Now in those Circumstances, where an Oath is lawful, 'tis a great Sin to swear false, or not to perform what was promis'd upon Oath; and this is call'd *Perjury*. 'Tis also a Sin to promise with an Oath what is Evil; but it wou'd be a second Sin, to put it in Execution. Another great Sin against this Commandment, is *Blasphemy*: This properly speaking, is any Word injurious to
I God:

(c) Mat. 5, 34. (d) Levit. 19, 11.
Ps. 14. 5.

194 *An Historical Catechism.*

God: And into this Class we may throw all those Oaths, which are only us'd by the wicked and insolent Part of Mankind, and which are not taken before Judges. For these Oaths carry with them a manifest Contempt of God. The most criminal *Blasphemies*, are those, which charge God with being the Author of Evil, or with some Quality unworthy of him, especially if they be spoken with Knowledge and Reflexion. Amongst *Blasphemies* we are also to count those Words, which attack the Blessed *Virgin* or other *Saints*: Because the Injuries done to them, strike at God himself; in like Manner as the Honours done to them, have a Reference to God. Men sin in Point of *Vows* several Ways: In making a *Vow* of something that is bad, or insignificant; in *vowing* rashly; in not performing a *Vow* well made, or in deferring it without sufficient Cause; in accompanying the *Vow* with some Superstition.

LESSON XXIV.

Of the Third Commandment.

REMEMBER thou keep holy the Sabbath Day. The Word, *Remember*, shews it was no new Precept, at the Time

Time God gave the *Written Law*, and that it had been observ'd from the Beginning of the World. *Sabbath* signifies *Rest*, and the Sanctification of this Day was injoin'd to honour the *Rest* of God. For after (a) he had created the World in Six Days, he is said to have *rested* on the Seventh. Not that he was weary, for he had made all by his Word; nor that then he ceas'd from working, for he still (b) works; but to shew, that he ceas'd to produce new Creatures. Under the *Old Testament*, the Day of *Rest* was the Seventh, that is, *Saturday*, which the *Jews* still observe. But under the *New Testament* we honour the Eighth Day, or rather the First of the Creation; because it was on this Day, that Jesus Christ after having finish'd his Labours, began by his Resurrection to enter into his Eternal *Rest*. We call it the *Lord's* (c) Day. The Way to sanctify this Day, is to give it all entirely to Acts of Religion, and to the Service of God. All our Time and all our Actions are due to him, as to our Creator and Redeemer. But since he has (d) condemn'd Men to Labour, and so order'd, that the greatest Part of them cannot
1 2 live,

(a) Gen. 2; 3. (b) Jo. 5, 17. (c) Apoc. 1, 10. (d) Gen. 3, 17.

live, but by constant Labour; he has given Six Days (e) for the Necessities of the Body, and for Temporal Affairs; and has only reserv'd one for his Service, and for our Spiritual Concerns. And of this too the Body takes no small Share, in Sleep, Meals, and some Relaxation necessary to Health. We must therefore give to God as much of it as we can, apply ourselves to Prayer, to the reading of the Holy Scripture and of pious Books, assist (f) at Mass and at the Office of the Church, hear Sermons and the other Instructions which are given there, think seriously of our Salvation, and set our Conscience in Order; receive the Blessed Eucharist, or dispose ourselves for it: Give (g) Alms, visit the Sick and the Poor: In a Word, fill up the Day with Exercises of Religion; of which the most Essential, are frequent Acts of Faith, Hope and Charity. We are oblig'd on this Day to (h) abstain from all that is incompatible with these Exercises. First from all corporal, painful or mechanick Work, from all Merchandizing, from all Proceedings and Trials at Law, from all Temporal Affairs, as far as 'tis possible. Secondly, from

(e) Exod. 35, 2. (f) Acts, 20, 7. (g) 1 Cor. 16, 2. (h) Isai. 58, 13.

from great Diversions, as Hunting and those Sports, which take up much Time, and too much dissipate the Mind. Thirdly, from Drunkenness, from undecent Dances, and in general from all that is Sinful. For, though Sin ought every Day to be avoided, we shou'd yet be more particularly careful to decline it on the Day which is consecrated to God, and when Temptations are more violent; by Reason of Leisure and of Assemblies. The Gospel being a Law of Love, we observe not this Rest, after a precise and scrupulous Manner like the Jews; but are allow'd to do any Work, which Necessity or Charity shall require. For Jesus Christ has taught (i) us, that it is lawful to do Good on the Day of Rest; and that he is Master of this Day, as he is of others. Under this Commandment is comprehended the keeping of the Feasts, which the Church has instituted.

I 3

LESSON

(i) Luke, 6, 9.

LESSON XXV.

Of the Fourth Commandment.

HONOUR thy Father and thy Mother, that thou mayst live long in the Land, which the Lord thy God will give thee. 'Tis the (a) first Commandment, which has a Promise annex'd to it. This Life in the Land of Promise is a Figure of the Life Everlasting. 'Tis just that they shou'd live, who are grateful to those from whom they receiv'd their Life. Every one therefore is bound (b) to honour his Father and Mother, reflecting that he shou'd not have been in the World, but for them; that he cost his Mother exceeding Pains, and both the one and the other much Care and Trouble to nourish him and bring him up. So long as a Person is young, and under their Conduct by Law, he is oblig'd to obey them, to hearken to their Instructions, to make his Profit of them, and to suffer their Corrections; considering that he is not yet capable of directing himself. During the rest of his Life, a Son ought to continue his Respect for his Father and

(a) Ephes. 6, 2. (b) Eccli. 3, 1, &c. c. 7, 29. Tob. 4, 4.

and Mother, to relieve them in all their Wants, to provide them a Subsistence, if they are poor; to bear with their Infirmities, if they are in Years. All the Sins, which can be committed against a Neighbour, become far more enormous, when they attack a Parent. Fathers and Mothers, on their Side, are oblig'd by this same Commandment to nourish and entertain their Children, till they be in a Condition of subsisting by themselves: To instruct them, principally in the Duties of Religion: To correct them, but with Love and Discretion, without contristating them excessively, or damping their Spirits: To give them good Example. The greatest Part of the Calamities, which afflict the Church or State, spring from a Neglect of this Commandment. Children ill educated become indocible and vicious Men, who give likewise a bad Education to their Children. On the contrary a good Education is perpetuated in Families. Under the Name of Father, all those are comprehended, whom God has establish'd over us: As the Bishops and Priests, particularly the Pastors, from whom we have receiv'd our Spiritual Birth by Baptism, and Nourishment by the other Sacraments, and the Word of God, and

who watch (c) over us, to give an Account of our Souls to God. We are also to regard as our Fathers, the Princes, Magistrates, and all those who are invested with publick Power. Whosoever resists (d) this Power, resists the Ordinance of God; and the Laws must be obey'd, not only for Fear of Punishment, but for Conscience Sake. The same is to be said of Servants, in Regard of their Masters: They are to pay Obedience to them, with (e) Fear and Singleness of Heart, not as to Men whom they desire to please, and to whom they are only faithful so long as they are in their Sight, but from the Bottom of the Heart, as doing the Will of God, and expecting the Reward from him. Masters, on their Part, ought to treat their Servants with Justice and with Meekness, considering that they also have a Master in Heaven.

LESSON

(c) Heb. 13, 17. (d) Rom. 13, 2, 5. 1 Pet. 2, 13. Ephes. 6, 5, &c.
(e) Colos. 3, 22. Tit. 2, 9.

LESSON XXVI
Of the Fifth Commandment.

THE fifth Commandment forbids us to kill; that is to say, to procure the Death of Men, in any Manner whatever; because they are our Brethren, and the Images of (a) God. Involuntary Homicide (b) is pardon'd, though it be always a great Misfortune: But wilful Murder deserves Death. Thou shalt drag him from my Altar, says (c) God in the Law, to make him die. All they who take the Sword, says (d) Jesus Christ, shall perish by the Sword. Judges nevertheless are permitted to sentence those to die, according to the Laws, who are guilty of great Crimes, that the Good may be secur'd; and for the same Reason, 'tis permitted to kill the Enemies of the State in a lawful War, in Obedience to one's Prince. Nay, a private Man being attack'd, may kill him, who is ready to take away his Life, if he have no other Way to defend himself. But 'tis never lawful for a Man to revenge himself. God has (e) reserv'd

(a) Gen. 9, 6. (b) Numb. 35, 6. Deut. 19, 3. (c) Exod. 21, 14. (d) Mat. 23, 32. (e) Rom. 12, 19. c. 13, 4.

serv'd Vengeance to himself, and has establish'd Princes and Magistrates to exercise it upon Earth. Hence it is, that *Dueling* is a great Crime, because 'tis a private Person, who here seeks to do himself Justice; besides that he rashly endangers his Life. Now (f) we belong not to ourselves, but to God; and it is not permitted, upon any Provenience whatever, to attempt upon our Life: We must waite with Patience, till God takes us from the Earth, where he has plac'd us. This Commandment forbids also whatever tends to Death, as (g) to wound or strike. It (h) forbids Hatred, and Anger which is the Source of it: And all their Effects, as injurious Words, Affronts, Quarrels, and too hot Disputes. On the contrary, it enjoins us to preserve, as far as we are able, the Life and Health of our Neighbour, even of those who hate us. To this Commandment is referr'd *Scandal*; which is as it were Spiritual Murder, by which a Man kills the Soul of his Neighbour, making it fall into Sin. Thus a scandalous *Ecclesiastick*, is one who by his disorderly Life, gives Occasion to the Laity of living ill, after his

Exam-

(f) 1 Cor. 6, 19. (g) Exod. 21, 18, &c.
 (h) Mat. 5, 21.

Example. Thus they who teach Children a Sin they knew not: they who write or disperse pernicious Books: Women who dress to attract the Love of Men, all these give Scandal, and participate of the Sins of those who take it. This Sin is so great, that Jesus Christ (i) says, It were better to be thrown with a Millstone about our Neck into the Bottom of the Sea, than to scandalize the least of the Faithful

LESSON XXVII.

Of the Sixth Commandment.

THE sixth Commandment forbids reasonable Creatures (a) to imitate the Brute Beasts, which mix promiscuously, and to abuse for Pleasure, what God has wisely instituted, for the Multiplication of Mankind. For the Work of God is good in all its Parts, and there is Nothing bad or shameful in it, but Sin and Concupiscence: Which inclines us (b) to use our Bodies contrary to the Will of our Creator. In forbidding *Adultery*, it likewise forbids *Incest*, *Fornication*, and other Kinds of *Impurity*, which

(i) Mat. 18, 6. (a) Tob. 4, 13. c. 6. 17. c. 8, 9. (b) Gen. 18, 20.

which are forbidden by Name (c) in several Places of the Holy Scripture; to shew how abominable they are in the Sight of God: But they shou'd not be so much as mention'd amongst Christians, save only when 'tis necessary to condemn them. Criminal Pleasures are the Source of a (d) great many terrible Evils: Of incurable Distempers, of the Ruin of Estates, of mortal Enmities, Jealousies; Mismanagement between Man and Wife, of abandoning the Children, of the Supposition of others, of Miscarriages, giving Poison, murdering, and of all Sorts of Crimes. To keep us at the greater Distance from Debauchery, God also forbids whatever leads that Way, all immodest Actions, Touches, Looks and Words: Even to fixt and deliberate Thoughts. In this Matter, more than in any other, it must be our Care to fly the Occasions of Sin, which are Idleness (e) Curiosity, the Company of lewd People, Excess of Meat and Drink, Dances, profane Assemblies of Men and Women, fine Dresses; and in general the Love of all sensible Plea-

(c) Levit. 18; Ephes. 5, 3. (d) Prov. 2. 18, 19. c. 5. 4, &c. c. 6. 32, &c. c. 7. 13. e. 9. 18. (e) Ezech. 16, 49. 1 Cor. 5. 9. Ephes. 5. 18. Isai. 3, 16. 1 Pet. 3. 3.

Pleasures. We are therefore commanded to live chafly; considering that our Bodies are the Temples of the Holy Ghost, consecrated by Baptism and Confirmation, and yet more by the Holy Eucharist; and that our Members are the Members (f) of Jesus Christ. Now can any Thing be more horrible, than to make the Members of Jesus Christ be the Members of an infamous Creature, by becoming one Body with her? To acquire or preserve Chastity, we must live a regular, well-employ'd, laborious, sober and mortify'd Life; and remember that we are (g) to carry our Cross daily, and that this Life is not the Time of Rest and Joy, but of Labour. The principal Means (b) for obtaining of God the Gift of Continency, is Prayer.

LESSON XXVIII.

Of the Seventh Commandment.

THE seventh Commandment forbids Robbery, Stealing, Usury, Extortion, and in general all Usurpation of another's Goods, by Fraud or by Violence. For since Men are agreed on a Parti-

(f) 1 Cor. 6, 15. (g) Luke 9, 23.

(b) Sap. 8, 21.

Partition of Goods, and have made Laws, to regulate the Ways of acquiring and preserving them : As we have the Profit of them in the secure Enjoyment of our Goods, 'tis just that we shou'd observe these Laws : And we shou'd suffer others to enjoy theirs, without employing our Strength or Address, to deprive them of them. If we want any Thing, we must endeavour to procure it by some legal Method : By Labour, Traffick, Service. Usury is the Profit a Man makes by lending, obliging his Neighbour to restore to him more than he lent. Extortion is the Abuse a Man in Power makes of his Authority, in order to usurp or keep another's Goods. Domestick Robbery is the most criminal, by Reason of the Trust which of Necessity must be put in those who are in the Family : Neither is it lawful to take privately, on Pretence of making ourselves amends for the Damage, we pretend was done us. It is not only forbidden to take, but withal enjoin'd us to restore what was wrongfully obtain'd ; and to restore it as soon as 'tis possible, because the keeping it unjustly is the same Thing, as the taking of it over again. This Commandment obliges (a) also

(a) Lev. 19, 13. Ps. 36, 21.

to pay the Poor exactly for their Day's Work: To detain their Due, is to detain their Sweat, their Blood, and Life; and is a Crime which cries to Heaven for Vengeance. It obliges us to pay all Debts, and by Consequence forbids a Man to contract Debts, if he see not how he shall be able to answer them. From hence it follows, that every Man ought to manage the Goods, which God has bestow'd upon him in blessing his Labour, or that of his Forefathers; and carefully to look after them; that he may not be reduc'd to Indigence, which (b) is the ordinary Source of Injustice. But then on the other Hand, we must fly Avarice, and the Desire of getting continually without Measure, to banish Profuseness, to moderate our Expences, that we may have wherewithal to give. For this Commandment moreover obliges us to give Alms to those who want Necessaries, particularly if they have Nothing to pawn for them. Let him that stole, says (c) St. Paul, now steal no more; but rather let him labour, working with his Hands some good Thing, that he may have to give to him who is in Need.

LESSON

(b) Prov. 30, 8, 9. (c) Eph. 4, 28.

LESSON XXIX.

Of the Three last Commandments.

THE eighth Commandment forbids in the first Place to give false Evidence at the Bar, that an innocent Person may be condemn'd. It also forbids any other Calumny, that is to say, all false Accusations, all Discourses, whereby a Man is charg'd with what he has not done. Moreover all Backbiting and Detraction, by which a Neighbour's Reputation is ruin'd or impair'd, in publishing the Ill which he has done, but which was not known: And above all, those bad Reports, whether true or false, which (a) are like to set Relations or Friends at Variance. It is never lawful to speak of the Ill which our Neighbour has done; save only when Charity obliges us so to do, either to procure his Correction, or to secure a third Person, who might be endamag'd by it: For more is owing to the Innocent, than to the Guilty. It (b) also forbids Lies; that is to say, any Word spoken with Design to deceive; in making

(a) Levit. 19. 16. Prov. 26. 22. Exod. 23. 7. Basil. regul. brevior. 25. (b) Eccli. 7. 18.

making one understand the Contrary to our Thought. We are therefore enjoin'd to speak always the Truth. In Effect we are Members (c) one of another, who by Consequence ought to have a reciprocal Charity : And Words are only instituted, to express our Thoughts. Now, we ought to have no (d) other than reasonable Thoughts : And by Consequence only speak, when it is to the Purpose. A Multitude (e) of Words is not without Sin, and at the Judgment-Seat of God (f) we must render an Account of every idle Word. We shou'd therefore love Silence. 'Tis another Duty, to procure Concord and Union amongst all Men. For they who procure Peace, says (g) Jesus Christ, are call'd the Sons of God. We are bound to repair, as far as it is possible, the Injury we have done our Neighbour, by all these Sins of the Tongue : But this Reparation is very difficult. Infine, we must avoid rash (h) Judgments, which are the most ordinary Source of Detractions. The Two last Commandments condemn all bad Desires : The Ninth forbids us to desire, what the Sixth for-

bids

(c) Ephes. 4, 25. (d) Phil. 4, 8. (e) Prov. 10, 19. (f) Mat. 12, 36. (g) Mat. 5, 9. (h) Mat. 7, 1.

bids us to commit, that is, all dishonest Pleasure, excepting only the Case of Marriage. Whosoever looks on a Woman, to desire her, says (i) our Saviour, has already committed Adultery in his Heart. 'Tis not the form'd Desire only, which is a Sin; but the very Thought is so, when one stays voluntarily to take Pleasure in it, or neglects to cast it off. Nay, it is not lawful for you to desire another's Wife, in a Case where she might become yours; as under the Old Law in Case of Divorce, and at present in Case of Death: Because a Man who entertains this Desire, wou'd easily go farther, and desire the Death of the Husband, or Adultery. The Tenth Commandment relates to the Seventh, and forbids all Desire of another's Goods. Of his House or Land, of his Cattle or Moveables, and in general of any Thing he possesses; unless it be to acquire it by lawful Means, and with his Consent: We must form no other Designs on the Goods of our Neighbour, than such as we shou'd approve in him, in Regard of our own.

LESSON

(i) Mat. 5. 28.

LESSON XXX.

Of Desires.

THE two last Commandments provide for the keeping of all the rest, by cutting up the Root of all Sins, which is Concupiscence. No Ill is done, but out of a Desire of Pleasure, of Money, or of Honour. The Desire of another's Goods, or the Displeasure of his Prosperity causes Envy, which carries us to Detraction and Calumny: And there are few false Witnesses, who are not gain'd by Money. That which commonly encourages an Attempt on the Life of a Neighbour, is the Design we have upon his Goods, or of removing what obstructs our Pleasure, or our Glory. The same Reasons move others to contemn their Parents, and sometimes to hate them, and to wish their Death. 'Tis the Desire of Gain that makes People work on Sunday, and the Love of Pleasure, which hinders them from spending it in Devotion. 'Tis Interest that causes Perjury. In fine they are only our irregular Passions, which draw us from the Service of God, and extinguish Charity; so that rooting out of our Heart the Desires prohibited by the Two last Commandments, we are dispos'd to pra-
ctise

Esteem all the rest with Ease. Now we desire not Things, which we believe impossible: And we ought to look upon all that to be impossible, which is contrary to the Will of God; though we be at Liberty to do it if we please: Because it is impossible at least to avoid afterwards his Vengeance. But the best Method for avoiding Sin, is to endeavour with all our Power, to acquire Virtues, and Christian Perfection. Be perfect, says (a) our Saviour, as your Heavenly Father is perfect. 'Tis only by humbling ourselves profoundly, that we shall avoid Pride and Ambition. Lawful Pleasures must be despis'd, to extinguish the Desire of Unlawful. That we may not covet another's Goods, the best Way is to have no Attache to those we legally possess; and to attain to this Disengagement, we must frequently think of Death, and of the Life to come. The Time is short, says (b) St. Paul, it remains, that they who have Wives, be as if they had none; they who weep, as if they wept not; they who rejoice, as if they rejoic'd not; they who buy, as if they purchas'd not; they who use this World, as if they us'd it not: For the Figure of this World passeth away. And in

(a) Mat. 5, 48. (b) 1 Cor. 7, 29.

in another Place (c) They that wou'd be rich, fall into Temptations, and the Snares of the Devil ; and into many unprofitable and hurtful Desires, which throw Men into Destruction and Perdition. For Avarice is the Source of all Evils. And Jesus Christ himself has (d) declar'd, That to follow him, a Man must renounce his Father and Mother, his Wife and Children, and all his Goods. Not that it is necessary we shou'd quit all in Effect, but that there is a Necessity of disengaging our Affection from them ; to the End we may love God alone, and his Creatures, according to his Order. 'Tis our Duty therefore to moderate all our Desires : Excepting that of doing well, and of pleasing God, which can never be great enough.

LESSON. XXXI.

Of the three first Commandments of the Church.

WE are also oblig'd to keep the Commandments of the Church : By Virtue of that Commandment of God, *Honour thy Father and thy Mother.* For the Church

(c) 1 Tim. 6, 9. (d) Luke 14, 26, 33.

Church is our Mother, and her Commandments are no other, than Holy Practices receiv'd by a constant Tradition, from the Apostolick Times: And preserv'd by the Authority of all the Fathers and Pastors, which at last it was found necessary to reduce to Rules in these latter Times, to mark out what Christians ought at the least to perform. We commonly count Six of them, which run thus in Verse. *On Feasts and Sundays, &c.* The First therefore is to hear Mass on *Sundays* and *Feasts* commanded. Christians shou'd frequently pray, and assist at the publick Prayers of the Church, as far as their Circumstances will give them Leave. But as the greatest Part are busied on other Days, in Labours and in Affairs, which allow them but little Leisure; the Church has reduc'd the Obligation to *Sunday*, and to the most essential Part of the Office, which is the *Mass*. And tho', it be her Desire, that we shou'd hear the High and Solemn *Mass*; in Case of Need she is content with a *Low Mass*; provided that a Person hear it with great Attention, joining as much as he can, with the Action of the Priest, and the Intention of the Church. Her (a) Second

Com-

(a) *Conc. Later. 1215. Omnis utriusque sexus.*

Commandment is that each one confess his Sins to his proper Priest, at least once a Year. The Church knows that those, who only commit Venial Sins, approach to the Sacraments willingly enough; and as for those who neglect their Conscience, she fears with good Reason, considering the Corruption of the latter Ages, they wou'd make no Difficulty of remaining in the State of Mortal Sins for many Years. For this Reason she has judg'd it proper to excite them by an express Commandment, and by threat'ning Excommunication. She has not mark'd the Time for the Sacrament of Penance: Because it shou'd be our Care to rise from our Crimes, so soon as they are committed, according to that Text of the Scripture (b), Be not slow in your Conversion to God, and delay not from Day to Day. She enjoins us to confess to our proper Priest; that is to say, to the Bishop, or Curate, or to some other commission'd by them, that so the Pastors may know the Flock, of which they must render an Account to God. The Third Commandment of the Church, is to receive the (c) Holy Sacrament of the Eucharist, once a Year at the least, about the Feast of Easter, and

(b) Eccli. 5, 8. (c) Conc. Later. *ibid.*

and in our own Parish. The Church wishes (d) the Faithful wou'd communicate as often as they assist at Mass; and by Consequence at the least every Sunday. But as no one ought to approach to this Sacrament, without having first well prov'd himself, she has had Regard to the Lukewarmness of these latter Times, and has only oblig'd them to come to it once a Year; but she cou'd not bear with their depriving themselves of it for any longer Time, since Jesus Christ has (e) said, That one cannot live without this Celestial Bread. She has chosen for this Duty, the most sacred Days, after the Preparation of *Lent*, when we commemorate the Passion of Jesus Christ, and the Institution of this Sacrament, that is to say, from *Palm-Sunday* till the *Octave of Easter*. The Necessity of receiving this Sacrament in one's own Parish is grounded on the same Reason, which has been given for that of Penance: That each Pastor may know the State of his Flock. These Commandments begin to oblige a Person, so soon as he is come to the Age of Discretion, which it is generally understood to be about the Age of Seven or Eight, for

(d) *Conc. Trident. Sess. 22. cap. 6* (e)
John 6. 54.

for Confession ; and for Communion between Twelve and Fourteen ; and this is to be referr'd to the Judgment of the Pastor.

LESSON XXXII.

Of the Feasts of Mysteries.

THE Three other Commandments of the Church regard the Distinction of Days, design'd for the Service of God ; some for singing his Praises, and spiritually rejoicing ; others for afflicting ourselves before him, and doing Penance. The Fourth Commandment obliges us, to sanctify certain Festival Days, over and above the Sundays ; abstaining from servil Works, and attending to Prayer and to good Works. These Feasts are instituted to honour God ; either in celebrating the principal Mysteries of our Religion, or in reviving the Memory of Saints, in whom he has made his Graces most appear. So that the Spiritual Employment proper for these Days, shou'd be to meditate on the Mystery, or on the Virtues of the Saint, and to draw from them Reflections, which may be of Use for the Correction of our Manners : And by Consequence it shou'd be our Care to be well instructed in them. The

218 *An Historical Catechism.*

Feasts wherein we honour the Mysteries, regard for the most Part the Incarnation of the Son of God, and the Marvels he wrought on Earth. *Christmas* is the Day of his Temporal Birth. The eighth Day following, which concurs with *New-years-day*, we celebrate his *Circumcision*. Then comes the Feast of the Adoration of the *Wise Men*, whom we call the *Kings*. We commemorate likewise the same Day, the Baptism Jesus Christ receiv'd from St. *John* and his first Miracle ; and as it was on these three Occasions that he began to appear in the Sight of Men who he really was, this Feast is call'd the *Epiphany*, which signifies *Appearance*. After this is represented the Course of his Mortal Life, particularly during *Lent*, of which the two last Weeks are design'd for our meditating on his Passion : But chiefly the Three last Days in Holy Week. *Mandy Thursday* is the Day he made his last Supper, and instituted the B. Sacrament. On *Friday* he died on the *Cross* : On *Saturday* he remain'd in the *Sepulcher*. From this Day of Affliction we pass immediately to the Joy of the *Resurrection* of Jesus Christ, which is our *Pasch*. It is always celebrated on *Sunday* : The two following Days are also Holidays, and formerly the whole Week was so : All the

the *Paschal Time* till *Pentecost* is a Time of Joy, in Honour of the glorious State of Jesus Christ after his Resurrection. The Fortieth Day after *Easter*, is the Day of our Lord's *Ascension*. Thus in the Course of each Year, the Church represents to us in her Offices, the whole Series of the Life, our Saviour led amongst Men. Ten Days after the *Ascension*, we celebrate *Pentecost*, in Memory of the Holy Ghost's *Descent*; and 'tis attended like *Easter*, with two other Holidays. The Sunday following, we honour particularly the Mystery of the Blessed *Trinity*: And the Mystery of the *Eucharist*, the Thursday after, which is the Feast of the Holy *Sacrament*; instituted about four hundred Years ago, with a solemn Procession; to repair the Injuries done by *Hereticks* to this Venerable Sacrament. In this Manner does the Church, by her Holy Solemnities render sensible to us, all the Mysteries of Religion.

LESSON XXXIII.

Of the Feasts of Saints.

THE Feasts which bear the Name of *Saints*, are no less in Honour of God, than the rest: Since the Memory

K 2

of

of the Saint is only the Occasion of our assembling to sing Psalms, to read the Holy Scriptures, to hear Instructions, and to celebrate the Holy Sacrifice, as on Sunday. All that there is beside, are the Praises of the Saints, which redound to the Glory of God, who made them such; and the Prayers we make to them, that they wou'd pray for us. The Day of *All-Saints* is design'd to honour all of them together, principally those, of whom we keep not a distinct Feast, or have not even the least Account. For though we can easily reckon up many Thousands, this is Nothing in Comparison of the Multitude of those, who are unknown. There are several Feasts in Honour of the Blessed *Virgin*: To wit, her *Assumption*, which is the Day of her Death, and Entrance into Heaven. Her *Annunciation*, which is the Day she receiv'd the News, that She was to be the Mother of God. This may be counted amongst the Feasts of our Lord, since it honours the Mystery of the *Incarnation*. The same may be said of the *Purification*, which is the Day Jesus Christ was presented in the Temple by his Blessed Mother, and own'd for the *Messias*, by the faintly old *Simeon*. And as this Saint took our Saviour into his Arms, saying that he was the Light of the *Gentiles*, the Faith-

Faithful carry Candles in the Procession of this Feast, whence it takes the Name of *Candlemass*. We also keep a Feast of the Blessed *Virgin's* Nativity, and even of her Conception, to honour the first Moment of her Being. There is a Feast for *St. Michael* and all the *Angels*. We solemnize the Nativity of *St. John Baptist*, whereas we celebrate the Death of other Saints, that is to say, their Nativity to Eternal Life: And this Distinction arises from what is said (a) in the Gospel, that many shou'd rejoice at the Birth of this great Saint. We honour the Memory of the *Apostles*, of some *Martyrs*, of some *Confessors*, and of some *Virgins*, who were the most illustrious, as *St. Stephen*, *St. Lawrence*, *St. Martin*,* and of Saints particular to each Country, as in *France*, *St. Lewis*; at *Paris*, *St. Dennis*, *St. Marcellus*, *St. Genevieve*. For the Feasts of Saints are different, according to the Customs of Churches. Besides the Feasts known to all the People, because they forbid working, the Church celebrates a great Number of others: As the *Transfiguration* of our Lord, the

K 3

Inven-

(a) Luke i, 14.

* This being written originally for France, the English Catholick is not to take his Rule for Holidays, from this Lesson.

Invention and Exaltation of the Cross, the Visitation and Compassion of the Blessed Virgin ; the Feasts of a great Number of Saints : Insomuch that there are but few Days in the Year, wherein the Church does not honour some one with her Office ; particularly in those Places, where their Relicks are deposited.

LESSON XXXIV.

Of Fasting and Abstinence in general.

FASTING serves to punish us for our Sins already committed, and to fortify us against Temptations. We punish ourselves by refraining from Pleasures, and even from some Part of necessary Food, and suffering Hunger and Thirst. We fortify the Spirit, in mortifying the Flesh and weakning the Body ; for the Spirit is then better dispos'd for Prayer, for Compunction, and serious Thoughts. For this Reason Fasting is always accompanied with Abstinence. We diminish our Food, both as to the Number of Meals, and the Quality of Meats. The Rule of Fasting has always been, to make but one Meal a Day, and towards Evening ; making it so much the later, the more rigorous the Fast was. At present, 'tis the Custom to eat

at

at Noon, on all Fasting-Days indifferently, and there is even allow'd at Night, a small Collation of Bread and Fruit. On Fasts, we set aside the most nourishing Meats, as Butcher's Meat and Powl, Eggs and white Meats, according to the Quality of the Fast, and the Custom of the Country. These Abstinences have not for their Foundation any Superstition, which makes us believe the Meats are bad from which we abstain, as many of the ancient *Hereticks* (a) believ'd; but only the Necessity of (b) chastising our Body, and bringing it into Subjection. Upon this Consideration Fasting-day Meats shou'd be very plain, and not Feasts of another Sort. Fasting, to be profitable, shou'd be observ'd in the true Spirit of Penance, and accompanied with other good Works, with Prayer and with Alms. One shou'd give to the Poor, what is spar'd from the Table. The Church to invite us to pray more on these Days, has lengthen'd her Offices, to the End that a greater Portion of our Time might be employ'd in singing Psalms together, in reading the Holy Scripture, and in hearing the Instructions of the Pastors. On Fasting-Days a Person shou'd shun all Diversions,

K 4

(a) 1 Tim. 4, 3. (b) 1 Cor. 9, 27.

fions, and deprive himself even of lawful Pleasures. Let us keep a just Measure, says (c) St. *Ambrose*, in one of the Hymns of *Lent*, in drinking, eating, sleeping, talking, and in our Mirth; and keep a stricter Watch on ourselves. Custom has determin'd the Age, when a Person is oblig'd to fast, to one and twenty Years complete. The Church exempts from Fasting, Children, Nurses, Women with Child, sick Persons, such as get their Living by some very painful Labour: In a Word, all those, who cannot fast without ruining their Health. But in this every one shou'd take great Heed, that he flatter not himself; since there is none of us, but has Need of Penance. The first Christians fasted frequently: Some of them the whole Year, excepting Sundays and the *Paschal* Time: And the first Monks oblig'd themselves by their Rule to this perpetual Fast. Their Abstinence was yet more rigorous; they retrench'd Wine and Fish, and many confin'd themselves to Bread and Water. Charity beginning to grow cold, it was found requisite, to oblige Christians to keep, at the least, certain Days of Fasting, leaving the Surplusage to their Devotion.

LESSON

(c) *Ad. Nec: ex more docti Mystico.*

LESSON XXXV.

Of Fasting-Days, and Days of Abstinence in particular.

THE most solemn of all the Fasts, is that of *Lent*, a Quarantain of Apostolical Institution, after the Example of *Moses* (a) and *Elias*, but principally of *Jesus Christ*, who pass'd forty Days in the Desert, without eating. This Fast is plac'd immediately before *Easter*, to prepare us for this great Solemnity, by a serious Penance. Formerly they fasted in *Lent* till *Vespers*, that is, till about Six at Night. At present *Lent* is only distinguish'd from other Fasts, by Abstinence from Eggs, and in some Countries from White-Meats. The Fast of the four *Ember-Weeks* is instituted, to pray God to preserve the Fruits of the Earth, in each of the four Seasons of the Year, and to provide his Church with good Bishops, good Priests, and other Ministers qualified for her Service : For it is on these Days the Ordinations are made ; and the whole Church has Recourse to Prayer, that it wou'd please God to send Labourers (b) into his Harvest. The

K 5

Vigils

(a) Deut. 9, 9. 3 Reg. 19, 8. Mat.
4. (b) Luke 10, 2.

Vigils are Fasts, to prepare us for the most solemn Feasts. They are call'd *Vigils*, because formerly the Faithful pass'd without sleeping, the Nights before the Feasts, and employ'd themselves devoutly in the Churches. There are some *Vigils*, which now are no longer Fasts, and are only distinguish'd by the Office. They also fasted *Advent* and *Fridays* and *Saturdays*, in which, Abstinence is still observ'd. 'Tis the Sixth Commandment of the Church, to observe every *Friday* and *Saturday* Abstinence from Flesh: in honour of the Passion and Burial of our Lord, and to prepare ourselves the better for *Sunday*. Some Churches keep *Wednesday* instead of *Saturday*; and every one ought to follow with Simplicity of Heart the Custom of the Country, in which he lives. [In *England* we fast all *Fridays*; excepting those, which fall between the *Nativity* of our Lord and the *Octave* of the *Epiphany*, or between *Easter* and *Whitsunday*, and those which happen any Time out of *Lent* and *Ember-Weeks*, to be Feasts of Obligation.] There are some other Days of Abstinence, without a Fast; to wit the three *Rogation Days*, and *St. Mark's Day*, on which *Processions* are made, and the *Litanies* of the *Saints* are sung. The principal Intention of these Days, is the Pre-

Preservation of the Fruits of the Earth : But though on other Days there is a Liberty of eating all Sorts of Meat, and as often as there is Occasion, Christians ought always (c) to be sober, and careful, as our Saviour (d) says, lest their Hearts be overcharg'd with Surfeiting and Drunkenness. 'Tis therefore a great Abuse to distinguish the Time of Carnival, by the Liberty Men take, of eating and drinking to Excess, of sporting and dancing more than at any other Time of the Year. This Custom is directly contrary to the Intention of the Church, which begins from *Septuagesima* to exhort us to Penance, that we may be prepar'd for *Lent*. She forbids the solemnizing of *Marriage* during *Advent* and *Lent*, and the *Feasts* which follow them, that is to say, till the Day after the *Epiphany* and the *Ostave* of *Easter* : Because according to her Intention, the Use of *Marriage* is forbidden (e) during these Times, and in general on all solemn Days of Prayer, or Penance. Some make a Seventh Commandment of this Prohibition of *Marriage*, and join with it that of shunning the Conversation of Per-

(c) Tit. 2. 2, 3, 5, 6. (d) Luke 21, 34. (e) Joel. 2, 16. 1 Cor. 7, 5.

sons excommunicated, which is to be understood of those, who are denounc'd by Name.

LESSON XXXVI.

Of Counsels and Christian Perfection.

THE Church has only oblig'd us to these few exterior Practices; not that she wou'd be thought to confine thereunto the whole Exercise of Religion; but to (a) leave the more Liberty to the Piety of true Christians. For we live under the Law of Love, where we ought to love God with a good (b) Will and with Joy, not thro' Fear, nor as if it were by a sad Necessity. And indeed these few Ecclesiastical Laws were not made, till the later Times, when the Charity of many was grown cold. They are not immutable like the Divine Laws: The Church, which has made them, has Power to change them, or to dispense Particulars from them, when Circumstances of Time, and important Reasons require it. Behold then what every Christian is oblig'd to observe; the Commandments of God, and those of

(a) Cass. Coll. 21, 10, 5, 6, &c. (b) 2 Cor. 9, 7.

of the Church, which are comprehended in the former. If thou wilt enter into Life, says (c) Jesus Christ, keep the Commandments. But he adds, If thou wilt be perfect; go, sell all thy Goods, and follow me, and thou shalt have a Treasure in Heaven. He says (d) again: There are *Eunuchs*, who have made themselves such, for the Kingdom of Heaven: He that is capable of so doing, let him do it. And St. Paul (e) says: If you be not married, seek not a Wife: Adding, That it is a Counsel which he gives, and not a Precept of the Lord. So that there is a Difference between the Precepts and the Counsels. The Precepts or Commandments are propos'd to all, as their Obligation: The Counsels are only propos'd as the Means of arriv'ing at Perfection. Now (f) Jesus Christ exhorts us all to tend to Perfection, in Imitation of our Heavenly Father, who is perfect. In Effect, as our Will is weak, we always do less good than we wou'd; and if we propose to ourselves no more, than what is strictly of Obligation, we shall constantly remain short of it, that is to say, in Sin. We are not therefore to content ourselves, with

(c) Mat. 19. 17, 21. (d) Ibid. 12. (e) 1 Cor. 7. 25, 27. (f) Mat. 5. 48.

with doing what God exacts from us, but to give him generously all we can; since our Debt to him is no less, than that of loving him, with all our Heart, and with all our Strength. We ought to entertain a high Esteem of the Counsels of Jesus Christ; since he is Wisdom itself, and knows far better than we, what is good for us. We must (g) not cavil with God, nor be too nice in distinguishing between Precepts and Counsels; but do all in our Power, to know, and practise, what is pleasing to him. Jesus Christ has compris'd the Idea of all Perfection in these Eight (h) *Beatitudes*. Blessed are the Poor in Spirit, for theirs is the Kingdom of Heaven. Blessed are the Meek, for they shall possess the Land. Blessed are they that mourn, for they shall be comforted. Blessed are they that hunger and thirst after Justice, for they shall be fill'd. Blessed are the Merciful, for they shall find Mercy. Blessed are the Clean of Heart, for they shall see God. Blessed are the Peacemakers, for they shall be call'd the Sons of God. Blessed are they that suffer Persecution for the Sake of Justice, for theirs is the Kingdom of Heaven.

LESSON

(g) Eccli. 2, 19. Rom. 12, 2. Ephes. 5, 10. Phil. 1, 10. (h) Mat. 5.

LESSON XXXVII.

Of Grace.

WE cannot fulfill the Commandments of God, nor follow his Counsels, but by his Grace. Of ourselves (a) we cannot form one good Thought, nor say the Lord Jesus, but by the Holy Ghost. Not but that God has (b) created us free, and propos'd to us in his Law Life and Death, that we might choose Life. But our Will is so weakned by Sin, that of ourselves we [never make this Choice, and our Liberty is not effectual to serve God as we ought,] if it be not deliver'd by (c) the Truth, which is Jesus Christ. We know what is good by that Light of Reason, which God has plac'd within us; and by his Law which he has given us: But we have not [from our selves] the Strength to accomplish it: Because (d) our Concupiscence draws us continually towards the Evil which we condemn. This Concupiscence is the Love of ourselves, without Reference to God; and the Inclination to sensible Plea-

(a) 2 Cor. 3, 5. 1 Cor. 12, 3. (b) Eccli. 15, 14. Deut. 30, 19. (c) Jo. 8, 32.
(d) Rom. 7, 15, &c.

Pleasure, which makes us prefer the Good of the Body to that of the Soul. From hence come irregular Passions, sensual Love, Hatred, Anger, Fear, Sadness, Joy. These Passions make us commit all Sorts of Sins, when they are stronger than our Reason: And they are always stronger, when we [follow the Suggestions] of corrupt Nature, in which we are all born: For, [under the Direction of so perverse a Guide,] it is impossible we shou'd take Pleasure in any Thing, but what flatters our Senses, and is conformable to our proper Love. We must therefore die to the old Man, and be born a-new in Jesus Christ, being justified (e) freely by his Grace, that we may do through the Love of God, and with Pleasure, what is agreeable to his Will, and to the Light of Reason.

LESSON XXXVIII.

Of the Sacraments.

GRACE being absolutely necessary to us, God is not content to give us it, but is pleas'd to accompany it with sensible Signs, proportion'd to our Weakness. These Signs are call'd Sacraments,

(e) Rom. 3, 24. Aug. de Sp̄r. & Lit.

craments, that is to say, Sacred Things ; or Myſteries, that is, hidden Things. In Effect they are material Things, and exterior Actions, which ſignify to us the interior Operation of the Holy Ghoſt, whereby he ſanctifies our Souls, at the ſame Time that we praſtiſe theſe Holy Ceremonies. Not but that God can communicate his Grace to us, without its being accompanied by theſe Signs ; but then we ſhou'd not have that Aſſurance of it. Neither do theſe Signs give us an entire Certainty of our having receiv'd Grace : Since we have always Cauſe to doubt, whether we brought to them the neceſſary Diſpoſitions. 'Tis the inevitable Miſery of this Life, that we never know (a) whether we be worthy of Love or Hatred, or whether we ſhall perſevere to the End ; and that we are oblig'd to work (b) our Salvation with Fear and Trembling. Nevertheless, knowing the Goodneſs of God, we have great Reaſon to hope well, when we approach his Sacraments with Faith, Confidence, Sincerity, Humility and Compunction. We call therefore Sacraments the Senſible Signs inſtituted by God, to ſignify and cauſe Grace within us. The Old Law, amongſt ſo many

(a) Eccle. 9, 1. (b) Phil. 2, 12.

many Ceremonies; had none of these Sacraments, which give Grace: It is an Advantage of the New Law. It was Jesus Christ (c) who instituted them all, to the End that his Blood and infinite Merits, which are more than sufficient for the Salvation of all Men, might be apply'd in particular to each of those whom God thou'd call. He has mark'd out some of them by his Words and by his Actions, recorded in the Gospel; to wit, *Baptism*, *Eucharist*, *Penance*, and *Order*. The Apostles have declar'd the rest, in explicating what they had learnt of him. For it was not in their Power to institute Sacraments; none but God cou'd annex to sensible Things the Operation of the Holy Ghost. He has instituted them for all the Necessities of the Spiritual Life: *Baptism*, for our entering upon it, and being born again Spiritually: *Confirmation*, in order to our growing up and gaining Strength; the *Eucharist*, to nourish us; *Penance*, to cure the Distempers of the Soul, and even to raise it, when dead by Sin; *Extreme Unction*, to fortify us at the Moment of our corporal Death. The other two Sacraments regard the Advantage of the whole Church: *Order* gives her publick Ministers;

(c) *Conc. Trid. Sess. 7. Can. 1.*

Ministets ; *Marriage* serves to perpetuate her in all Ages. To understand aright the Nature of the Sacraments, one shou'd know the Reasons of the Holy Ceremonies, with which the Church accompanies them.

LESSON XXXIX.

Of Baptism.

BAPTISM is the most necessary of all the Sacraments. Verily, verily, I say to you, they are the Words (a) of Jesus Christ, no Man can enter into the Kingdom of God, if he be not born again of Water and of the Holy Ghost. That which is born of the Flesh, is Flesh ; and that which is born of the Spirit, is Spirit. Now if we (b) live according to the Flesh, we shall die ; since the Flesh is nothing else but proper Love, the Concupiscence, which we bring into the World as the Children of Adam, with Original Sin, of which it is an Effect. From hence it comes, that *Baptism* is necessary, even for little Infants, to efface this Sin, with which they are born. To the *Adult*, that is to say, to those who are come to the Use of Reason, it likewise remits all the Sins

(a) Jo. 3. 5, 6. (b) Rom. 8. 13.

Sins they can have committed. But then to receive it, they must be sufficiently instructed in the Christian Doctrine, must believe it and publicly profess it, and moreover must be sincerely converted, have a great Sorrow for their past Sins, and a firm Resolution of keeping God's Commandments. *Baptism*, if it can be done, shou'd be given in the Church by the Hands of Priests, with all the Ceremonies: But in Case of Necessity, any Person may baptise, provided he pour Water on the Baptiz'd, with the Invocation of the Blessed Trinity. The Water must be Simple and Natural, and one must say, *I baptise thee in the Name of the Father, and of the Son, and of the Holy Ghost.* *Baptism* thus given, cannot (c) be reiterated, and imprints a Character, which is never effac'd, whatever Crime the Baptiz'd shall happen to commit. It is always true to say, that he was regenerated and consecrated to God, as his Adoptive Child. If an Adult, desiring *Baptism*, with a perfect Charity, be surpriz'd by Death, before he has receiv'd it, he is sav'd notwithstanding: And his Salvation is still more certain, if he be baptiz'd in his Blood, suffering Martyrdom for the Faith, which he is

(c) *Conc. Trid. Sess. 7. de Sac. Can. 11.*

resolv'd to profess. So that there are three *Baptisms*, that of *Water* and the *Holy Ghost*, that of the *Holy Ghost* alone, and that of *Blood*: But *Water* is of absolute Necessity for Infants, who cannot have the holy Dispositions capable of supplying it.

LESSON XL.

Of the Preparation to Baptism.

FOR the better understanding all the Ceremonies of *Baptism*, we must consider that of the *Adult*, and suppose it to be given on one of the Solemn Days when the Font is Bless'd. It was a very common Thing in the first Centuries to baptize Persons that were come to Man's Estate; whereas with us, 'tis but rarely practis'd, that is, when *Jews*, *Turks* or other Infidels are converted. Instruction was to be given them, before *Baptism*, pursuant to the Orders (a) of Jesus Christ: For this Reason the Church began with making him a *Catechumen*, who desir'd to be a *Christian*, instructed him at Leisure, and prov'd his Vocation for some Time: And it is to this Preparation, that the

Ex-

(a) Mat. 28, 19.

238 *An Historical Catechism.*

Exorcisms and other Prayers relate, with which we begin the Ceremonies of *Baptism*. Afterwards, when it became more usual to baptize Infants, what formerly was done at different Times, was then done at once; and is now but the Order of one and the same Ceremony. But still when an *Adult* is to be baptiz'd, he ought to be carefully examin'd, concerning the Sincerity of his Conversion, and whether he be not assur'd to receive *Baptism* by some Temporal Motive. He must also be fully instructed, not only in Relation to the Mysteries, but in the Precepts of Morality, and the Rules of a *Christian* Life. When 'tis thought proper to baptize him, he is conducted to the Church, where at first he must stay at the Door without, in the Porch, or in some other convenient Place. The Priest (b) asks him his Name, then breathes upon him, and commands the Devil to retire from this Creature, of which he is in Possession by Sin. After this he makes the Sign of the Cross on his Forehead and Heart, and says some Prayers over him, that he may profit by Instructions, begin to subdue his Passions, and to keep the Commandments of God; to the End he may be worthy to attain

(b) *Rituale Paris.*

attain Holy Baptism. Afterwards the Priest having bless'd Salt, puts a little of it in his Mouth, to signify the Gift he ought to have for the *Christian Doctrine*, that he ought to be wise, and have an Abhorrence for Corruption. Accordingly Jesus Christ has said, (c) Have Salt in your selves : And St. Paul : Let your Discourse be always season'd with Salt in Grace. The Priest makes over him again several *Exorcisms*, which were formerly made on different Days, and employs the Sign of the Cross with terrible Words, to drive out the Devil, and constrain him to give Place to the living God, who is on the Point of making this Creature his Temple : Then taking a little Spittle, he touches with it the Nostrils and the Ears of the *Catechumen*, to imitate what Jesus Christ did to (d) the Man born blind, and to the deaf and dumb Man, possess'd by the Devil. After this, he recites over him the *Lord's Prayer* and the *Credo*, which in old Times was done separately, to make the *Catechumen* learn both of them by Heart. This done, the Priest introduces him into the Church, and then makes him renounce *Satan*, his Works, and his Poms.

(c) Mark 9, 49. Colof. 4, 6. (d) Jo. 9, 6. Mar. 8, 23.

Pomps: In the next Place, he anoints him on the Breast and between the Shoulders with bless'd Oil, call'd for this Reason the Oil of *Catechumens*. The Effect of these Unctions is to give Strength against the Temptations and Attacks of the Devil. All hitherto perform'd regards the Preparation to *Baptism*, as appears from the Purple Ornaments.

LESSON XLI.

Of Solemn Baptism.

TH E ancient Custom of the Church was never to baptize solemnly, but twice a Year, on the Eve of *Easter* and the Eve of *Pentecost*. And from thence it comes, that still on these two Days the Water is bless'd, which must serve for *Baptism* all the Year. The (a) Ceremony of this Blessing begins with several Lessons out of the Old Testament, to refresh the Memory of the *Catechumens* as to the Principal Points of Instruction which they have receiv'd; and the Lessons are intermixt with Prayers, to obtain for them the Grace of being truly born. After this, the Bishop or the Priest,

(a) *Missale Rom. Sab. San.*

Priest, with all the Clergy goes in Procession to the Fonts, which are always at the Entrance of the Church, and were formerly without. There he blesses the Water by stately and sublime Prayers, which remark the Mysteries, and the Miracles which God has wrought by this Element: He breaths upon it, and drops into it the paschal Candle, to express by this Breathing, and by this Fire the Power of the Holy Ghost; which descends into the Water, and makes it capable of effacing Sins, and of purifying Souls; as it naturally can cleanse Bodies: Infinite for the same Effect, he mingles with it some of the Holy Chrism, and Oil of *Catechumens*. After all these Ceremonies above-mention'd, the *Catechumen* is presented by his Godfather and Godmother, who must have had care of his private Instruction. The Priest cloath'd in White, asks him his Name; then he causes him to make his Profession of Faith, by reciting the *Creed*, either all entire, or in abstract: He asks him if he will be baptized. Lastly, he Baptizes him, either (b) by Immersion, dipping him into the Water thrice; or by Infusion, pouring the Water on his Head, and at the same

L Time,

(b) *Ritual Roman.*

Time, saying these Words, *I Baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost.* Baptism by Immersion, was formerly the most in Use, and in Effect to baptize, signifies to dip, or bathe. Afterwards the Priest anoints him on the Crown of the Head, with holy *Chrism*, to signify that he partakes in the *Spiritual Unction*; from whence comes the Name of *Christ*, and of *Christians*; then he puts upon him a white Robe, and exhorts him to carry it without a Stain to the Tribunal of *Jesus Christ*, that is to say, to preserve to his Death the Grace he has just receiv'd. Infine, he puts into his Hand a lighted Candle, recommending the same Thing to him, to keep his Baptism, and be always in Readiness to go to the Marriage-Feast of *Jesus Christ*, according to the Parable of the *Virgins* with their Lamps. The Baptism being finish'd, the Procession returns into the Church, and Mass is celebrated, at which the new Baptiz'd are to communicate. Such is the whole Office of *Easter-Eve*, which formerly imploy'd the greatest Part of the Night, that the Hour for giving Baptism might the better insinuate, how it is the Image of *Christ's* Resurrection: In effect, a Man there

Dies

Dies (c) to sin, is buried in being plung'd into the Water, and in rising out of it arises to Grace, in order to die no more. Now although in the latter Ages, these Ceremonies have been somewhat alter'd, and that there be some Diversity in them, as to different Places; the Substance of the Sacrament always continues the same; and there are remaining sufficient Footsteps of Antiquity, to make us understand the Intention of the Church. For a great Part of the Office for *Lent* has a respect to the Preparation of the *Catechumens*, and the whole Office, during the *Octave of Easter*, is made for the new baptiz'd.

LESSON XLII.

Of the Baptism of Infants.

FROM the first Ages of the Church, it has always been the Custom to (a) baptize Infants, when their Parents presented them, without waiting their coming to the Use of Reason: Particularly when they were in Danger of Death, that they might not be depriv'd

L. 2. of

(c) Rom. 6. 4, &c. Colos. 2. 12. (g)
Cypr. Epist. 59, ad Fidum.

of Eternal Life, into which no one can enter without *Baptism*. And though they be likely to live, it is always better for them to be wash'd from Original Sin, immediately after their Birth, and to receive Grace before the Use of Reason, which makes them capable of sinning, than to remain a long Time in Sin, and in evil Habits, which perhaps would make them to neglect *Baptism*. The Church therefore baptizes Infants, and baptizes them soon after they are born, to prevent Accidents, without so much as waiting for the solemn Days: which shews, that much less it ought to be retarded in attending a Godfather, or upon any other Temporal Consideration. The same Ceremonies are us'd as in the *Baptism* of an *Adult*. The Infant is exorciz'd, because it is in the Power of the Devil by original Sin; the Prayers, which regard the State of *Catechumen*, are said over it, though it be not yet capable of Instruction, or of a Probation. It was not thought proper, to deprive the Infant of these Prayers, and devout Ceremonies, which are always very profitable, in order to draw down upon it more abundant Grace. Only they are abridg'd, and in many Churches are more exactly observ'd as to the *Adult*.
 The

The (b) Godfather and Godmother answer to all that the Child should say : and first give him a Name, which ought to be the Name of some Saint, whom the Child is to take for his Patron, that is to say, for his special Protector before the Throne of God; and for the Model of his Life. The Godfather and Godmother by their Answers pass their Word to God, that the Child shall observe all that, which they promis'd for him : For this reason they ought to have particular Care of his Instruction and Education, and supply the Place of Father and Mother, as to all that regards Spirituals. But the Christian Religion having no Attache to outward Ceremonies, all these of *Baptism* are omitted, in Case of Necessity : And we content ourselves with pouring Water on the Baptiz'd, and saying at the same Time the necessary Words, *I Baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost.* Hence, though Hereticks despise the holy Ceremonies of the Church, their *Baptism* notwithstanding is valid, provided it be administred with true Water, and with the Invocation of the *Holy Trinity*. In this Case of Necessity

(b)-Ritual Roman.

cessary any Person may baptize; a Laick, a Woman, an *Infidel*, provided he have seriously an Intention of doing what the Church ordains.

LESSON XLIII.

Of Catechism, and of Confirmation.

IT was the Bishop generally speaking, who administred solemn *Baptism*; and then he confirm'd the Neophytes at the same Time, upon their coming from the Font: Thus being perfect Christians they assisted immediately at the *Mass*, and communicated; which ought still to be observ'd, as much as may be, at the *Baptism* of the *Adult*. But (a) when a Priest baptiz'd, it was necessary that the Bishop should lay Hands on the Neophyte, to give him the *Holy Ghost*. For the Bishop has always been the Ordinary Minister of this Sacrament. As he is the Spiritual Father of all his Flock, 'tis reasonable that each of the Faithful once at least in his Life, should present himself to him, and receive from him the Perfection of *Christianity*, as the Person

(a) *Ritual Rom. Con. Trid. Sess. 7. Sess. 23. Can. 7.*

An Historical Catechism.

Person who possesses the Perfection of Priesthood. Now that few, but Children are baptiz'd, tis thought proper to defer this Sacrament till they are come to the Use of Reason, to the End they may first receive the Instructions, which they cou'd not receive before *Baptism*: Hence Fathers and Mothers must take special Care that they instruct their Children, so soon as they begin to understand what is said to them. Let it be their Endeavour to teach them all that is explicated in this Catechism, and other Things which may be helpful to their Salvation. They should recount to them the Wonders God did for his People, both before and after the Incarnation of his Son: They should set before them his Law, and make them love it: They should explicate to them, the Feasts, the Sacraments, and all the sacred Ceremonies of Religion. 'Tis a Commandment of God more than once repeated (b) in the Scripture, that Children be thus instructed. The Godfathers and Godmothers must take heed that this be done, and supply the Neglect of the Parents. Masters are in this Regard the Fathers of their Servants, and of all

L 4

those

(b) Deut. 4. 9. c. 6. 7. c. 11. 19.

those who compose their Families. But above all the Pastors, and the Priests ought carefully to attend this Duty, to have their set Hours, at the least on *Sundays* and *Festivals*, for instructing Children publicly in the Church. 'Tis in like manner the Duty of School-Masters and Mistresses, and of all who teach Children to read ; to the End that so many Persons conspiring to their Instruction, none of them may be lost through Ignorance. The Children being sufficiently instructed in the Judgment of the Pastor, may be presented to Confirmation at the Age of Seven Years. The Bishop stretches his Hands over them, and beseeches God, who has regenerated them by Water and by the Holy Ghost ; and who has given them the Remission of all their Sins, to send upon them from Heaven his Holy Spirit with his seven Gifts : Then he expresses these seven Gifts, which are (c) Wisdom and Understanding, Counsel and Fortitude, Knowledge, Piety and the Fear of God. After this, taking off the holy *Chrism*, he anoints each one on the Forehead, calling him by his Name, and saying to him : I sign thee with the Sign of the Cross, and I confirm

(c) *Isai* 11. 2, 3.

confirm thee with the Chrism of Salvation, in the Name of the Father, &c. and he gives him a little Stroke on the Cheek. The Fillet which is sometimes put on the Forehead, is only to hinder the holy *Chrism* from being profan'd.

LESSON XLIV.

Of the holy Chrism.

THE holy Chrism, which is us'd in Baptism and Confirmation, is compos'd of Olive Oil and Balsam. Oil serves to heal Wounds, to strengthen the Body which is rubb'd with it, and to give Light, when burnt: So that it very properly expresses Grace, which cures us, strengthens us, and enlightens us. The Balsam also represents Holiness, because it preserves Things from Corruption, and yields a sweet Odour. Of these two Liquids mixt together the Bishop makes the Holy Chrism, which

(a) he yearly consecrates on Maunday Thursday at Mass, assisted by twelve Priests, seven Deacons, and seven Subdeacons. He breaths upon it, to signify that the Virtue of the Holy Ghost is

L 5

adjoin'd

(a) Pontif. Rom. off. fer. 5. in Cena.

adjoin'd to this material Creature, and says Excellent Prayers, to beg of God that this Ointment may make the new Baptiz'd to partake of that Spiritual Unction, from which Our Lord has taken the Name of Christ, with which God has anointed the Priests, the Kings, the Prophets, and the Martyrs, that in those who receive it, it may be a Sacrament of Perfection: That freed from the Corruption of their first Birth, they may become by this Unction, Temples of sweet Odour in the Innocence of their Life: That they may have the Honour of Kings, Priests and Prophets, according to the Mysterious Promise of God. In the same Ceremony the Bishop blesses the Oil of the Sick, and the Oil of the *Catechumens*. The holy Chrism serves also in the Consecration of Bishops, in those of Churches, Altars, and sacred Vessels: But it appears from this Prayer to be made chiefly for Confirmation after Baptism; and this same Prayer shews us the Fruit of it. The Water with which we are wash'd in Baptism, denotes principally the first Effect of Grace, which is to purify us, and to efface our Sins: The Unction of the holy Chrism denotes the Second, which is the Infusion of the Holy Ghost, and

(1) of

of sanctifying Grace. Now though a Person be already anointed in Baptism, the Imposition of Hands and the Unction on the Forehead, which is done in Confirmation, is of great Importance, in Order to make us perfect Christians, and to strengthen us against the Enemies of our Salvation. These Enemies are three Principally : The Devil, always (b) upon the Watch to surprize us : The (c) World, that is to say, the Example and the Company of Men of Corrupt Morals : The (d) Flesh, that is to say, our Concupiscence and our evil Inclinations. We are sign'd with the Cross on our Forehead, to shew that we ought not (e) to be asham'd of any Thing, which in the Christian Religion has a mean and despicable Appearance ; that we ought to glory in belonging to Jesus Christ, and in imitating his Sufferings ; and to prepare us for it, the Bishop strikes us on the Cheek. It is therefore a great Sin to neglect this Sacrament, though it be not so absolutely necessary as Baptism. A Person can only once receive Confirmation, no more than Baptism ; because both the one and the other

(b) 1 Pet. 5. 8. (c) Jo. 17. 14.
(d) Gal. 5. 17. (e) Luke 9. 26.

other imprints a Character in the Soul, which is never to be effac'd.

LESSON. XLV.

Of the holy Sacrifice of the Mass.

AFTER Baptism and Confirmation, the Eucharist is necessary for the Nourishing of a Christian, and giving him Strength to persevere in Grace. Hence Jesus Christ (a) declares, that, except you eat the Flesh of the Son of Man, and drink his Blood, you shall not have Life in you. Bread and Wine, which are the common Food of our Body, are the Matter of this Sacrament, to shew that it is the Food of our Soul; and as we are constrain'd to take daily Nourishment, in order to repair our Strength, which we are losing every Moment; so should the Use of this Sacrament be frequent and ordinary. 'Tis consecrated at the holy Sacrifice of the Mass, which is the most sacred and most important Action of Religion. All the Sacrifices (b) of Fruits and Animals, which

(a) Jo. 6. 54.

(b) Conc. Trident, Sess. 22. cap. 1.

which the Faithful offer'd to God under the Law of Nature, and under the Written Law, were but Figures of the great Sacrifice which Jesus Christ was to accomplish on the Cross: And this Sacrifice alone (c) was capable of answering the four Ends, for which all Sacrifices were offer'd. The First, to give God an honour suitable to his Sovereign Majesty. The Second, to satisfy his Justice for the Sins of Men. The Third, to obtain the Graces which they need. The Fourth, to thank him for his Benefits. 'Tis therefore no longer allow'd to offer any other Sacrifice: But we are continually to renew the Memory of that of Jesus Christ, to obey the Orders he gave us so to do, when he (d) said, do this in Remembrance of me; and to apply to each of us in Particular, the Virtue of this inestimable Sacrifice. Before Mass be celebrated, there are several Preparations (e) necessary. The Place ought to be holy, that is to say, as much as may be, a Church solemnly consecrated, or at least an Oratory bless'd by a Bishop. The Altar, on which the sacred Body of Jesus

(c) Heb. 10. (d) Luke 22. 19. (e) *Præf. Rom. de Eccl. ded. de altar. conc. de benef. sacerdot. indum. & vasor.*

234. *An Historical Catechism:*

Jesus Christ is to rest, must contain some Relicks of Saints, and be consecrated by several Prayers, accompanied by Unc-tions and Censings, in a long Ceremony. The sacred Vessels and Ornaments, which are us'd at the Altar, have also their particular Blessings, to the End that (f) all might concur to set in a clearer Light the Majesty of this august Sacrament. The Time of celebrating it, is regularly between *Terce* and *Sext*, after the greatest Part of the Office has been sung. The Priest, who is to celebrate, prays in Private, reciting Psalms appointed for this Preparation, and meditating on the Greatness of the Mystery, which he is going to approach. He blesses Water, with which he sprinkles the People, to remind them of their Baptism, and of that Purity with which they ought to assist at the Sacrifice: After this, accompanied by a Deacon, a Subdeacon, and several Acolyths, carrying Incense and Lights, and all of them in Ornaments suitable to their Order, he marches in Procession to the Altar, while the Choir sings the Anthem and the Psalm, which for this reason is call'd the Introit, that is to say, the Entry.

(f) *Con. Triden. Sess. 22: cap. 5.*

try. The Priest being come before the Altar, stops at the Foot of it, makes a profound Bow, and confesses his Sins in general, recommending himself to the Prayers of his Ministers, and of all the Assistants, who in like manner make their Confession. This Confession is to beg of God the Pardon of our daily and unknown Sins, to the End we may not approach these awful Mysteries, but with all the Purity of Conscience that is possible; and it is for the same Reason, that we repeat several times *Kyrie Eleison*, which Greek Words are the same as *Lord have mercy on us*.

LESSON XLVI.

The Mass continu'd. Of the Instruction of the People, and the Offertory.

THE Priest (a) goes up to the Altar, kisses it with Respect, making mention of the Saints, whose Relicks are there deposited: Censes it, and having saluted the People, says a Prayer, to which

(a) *Ordo Missæ.*

which all answer *Amen*, a Hebrew Word signifying *so be it*, to shew that they join their Intention with his. The Subdeacon then reads a Lesson of the Old or New Testament, which is call'd the Epistle, because 'tis ordinarily taken from the Epistles of *St. Paul*, or of other Apostles; and it contains some Instruction suitable to the Office of the Day. This Lecture is follow'd with the Singing of *Alleluja*, which in *Hebrew*, is the same, as *Praise God*, and with some Verse of the *Psalms*. Mean while the Deacon, on his Knees, prays God to make him worthy to announce his holy Gospel: And after having receiv'd the Priest's Blessing, he proceeds to the Place appointed for the reading of it; accompanied by all the Ministers of the Altar, with Lights and Incense. The Deacon carries the Book lifted up between his Hands. All rise so soon as the Book of the Gospel appears, and continue standing while it is read: As a Mark of the Respect they bear to the Word of God, and to the Incarnate Wisdom, of whom this Book is a sensible Sign; and of their Readiness to perform what is there taught. This they express again by the Creed, which is immediately recited. Then

the

An Historical Catechism. 277

the Priest (b) goes up into the Pulpit, and speaks to the People in the Vulgar Tongue, that they, who understand not the ancient Language of the Church, may not be depriv'd of Instruction. He directs them to pray for all the Orders of the Church, for the Living and the Dead, and recites to them the Summary of the Christian Doctrine, that is, the Creed, the Lord's Prayer, the Commandments of God and the Sacraments; this is called the *Pronc.* In the next Place (c) he makes a Sermon, expounding to them the Gospel which has been read, and applying it to the Correction of their Manners. Behold the first Part of the Mass, which regards principally the Instruction of the Faithful. The Second is the Offertory. The Priest returns to the Altar, and again salutes the People; then he offers the Bread and Wine, which are the Matter of the Sacrifice: And this Oblation is as it were the first Sacrifice, which we make to God of the Creatures, which he has given us for our Sustenance: and which are about to be destroy'd in his Honour. The Bread ought to be
without

(b) *Ritual Paris.*

(c) *Conc. Trid. Sess. 22. cap. 8.*

without Leaven, according to the Custom of the Roman Church: The Wine must be mixt (d) with a little Water, to represent the Water which flow'd with the Blood from the Side of Jesus Christ, and to signifie the Union of the Divine Nature, with the Humane Nature, and of the Faithful with Jesus Christ. The Priest ceases the Oblation, to give him Honour: And prays the Angels to carry to God's Presence the Odour of these Perfumes, that is to say, our Prayers, of which it is a Figure. Then he receives the Offerings of the People. But first he makes them kiss the Patine, which is call'd the Kiss of Peace, because this Kiss is given as a Sign of Peace, and of perfect Reconciliation; which is necessary, before a Man offers his present at the Altar, according to the express Commandment (e) of Jesus Christ. Formerly, they embrac'd one another in Effect, and each one offer'd the Bread and Wine which he was to receive chang'd into the Body of Jesus Christ. From hence it comes that Bread and Wine are first offer'd at Mass for the Dead, and that Bread is bless'd by the Priest

to.

(d) *Conc. Trid. Sess. 22. cap. 7. Cypr. Epis. 63. ad Cecil.* (e) *Mat. 5. 23.*

to be distributed as a Sign of communication, and to represent the *Eucharist*: as blest'd Water represents *Baptism*. After this, there is an Offering of Candles, Money, or other Things, which the Faithful give voluntarily, according to their Devotion, for the Subsistence of the Clergy and of the Poor, and for the Maintenance of the Churches. The Priest after having receiv'd the Offering, washes his Hands, begging of God the necessary Purity, for offering to him an agreeable Sacrifice, and recommends himself to the Prayers of the Assistants. 'Tis the Second Part of the Mass.

LESSON XLVII.

Of the Consecration.

THE secret Prayer, which concludes the Offertory, ends with the Preface, which begins the Action of Consecration and of Sacrifice. Raise (a) your Hearts, says the Priest. The People answer: *We have them towards God.* The Priest adds: *Let us give Thanks to God our Lord.* The People answer: *'Tis just and reasonable.* Which the Priest repeats, adding

(a) *Sursum Corda, &c.*

ding on solemn Days a Summary of the Mystery, and concluding always with the Mediation of Jesus Christ, and joining our Prayers with those of the holy Angels, who sing incessantly, *Holy, Holy, Holy, Lord God of Armies*, as it is attested (b) by the Prophet *Isaiab*. Being thus prepar'd, with our Hearts rais'd above all earthly Thoughts, and being united in Spirit with the Celestial Armies, to adore with them the Majesty of the Almighty, we attend with profound Respect his only Son, who is about to descend upon the Altar, by the Power of the Holy Ghost. The Priest says low down the Prayers which are call'd the Canon, that is to say, the Rule for consecrating the *Eucharist*, which is never chang'd, whatever be the Office. This Canon consists of five Prayers. In the First of them (c) the Priest prays for all the Church; and by Name for the Pope, the Bishop and the King; for them whom he desires to recommend, and for all the Assistants. He makes mention of the Blessed *Virgin*, the Apostles, and some Martyrs, by whose Prayers he begs we may be succour'd. Then he stretches his Hands over the Oblation,

(b) *Isai.* 6. 3. (c) *Te igitur. &c.*

Oblation, pronouncing (d) the second Prayer. Then he says (e) the Third, wherein he recites the History of the Institution of the *Eucharist*, and consecrates it by pronouncing the very Words of Jesus Christ. By this allpowerful Word, which made *Heaven and Earth*, the (f) Substance of the Bread and Wine is chang'd into the Substance of the Body and Blood of Jesus Christ, the Species or Appearances remaining the same. And though he be living and glorious, as effectually he is in Heaven; yet the Division of the Species of Bread and Wine represents the Separation of his Body and Blood on the Cross, and the State of his Passion: For he is the Victim immolated. So soon as the Words of Consecration are pronounc'd, the Priest adores Jesus Christ present, and holds him up in Sight of the People, who likewise adore him. He then continues the third Prayer of the Canon. He offers to God in Memory of his Son's Passion and Resurrection, the Bread of Eternal Life, and the Chalice of Salvation, that is to say, the Body and Blood of this same Son, beseeching God, that he will vouchsafe to receive

(d) *Hanc igitur.* (e) *Quam Oblationem.* (f) *Conc. Trid. Sess. 13. can. 1. 2.*

receive agreeably from our Hands this Sacrifice, which recalls to our Memory, and continues in some sort that of the Cross; as in ancient Times he receiv'd that of *Abel*, that of *Abraham*, that of *Melchisedec*, which were Figures of it; and that all those who partake of it, may be replenish'd with Grace and Heavenly Blessing. In the fourth (g) Prayer the Priest recommends to God the Faithful departed: As well those whom he intends to recommend in particular, as all in General. In the (h) Fifth he mentions several *Saints*, and beating his Breast, begs that we Sinners may have some part of their Glory, through the Mercy of God. In fine, he lifts up the sacred Host over the Chalice, giving Honour to the Blessed Trinity.

LESSON XLVIII.

Of the Communion.

IN the Time of the ancient Sacrifices, after the Victim had been offer'd and slain, a Part (a) of it was burnt, the rest was eaten by the Sacrificers, and by those

(g) 2 Memento. (h) *Nobis quoque peccatoribus.* (a) Levit. 4. 26. c. 7. 6, 15, 16. &c.

those who had offer'd it. So the true Victim having been offer'd and immolated by the Consecration, nothing now remains but that it be eaten, and it is this Spiritual Feast, which we call the *Communion*, and which makes the last Part of the *Mass*. It begins with the *Lord's Prayer*; where we beg of God this daily Bread, this Bread which surpasses all Substance, this Bread which is descended from Heaven. After this the Priest breaks the Host into three Pieces, to imitate our Lord, who broke the Bread when he consecrated it: And for this Reason the Sacrifice was first call'd the *Breaking of Bread*. The Priest puts one of these three Pieces into the Chalice, the better to express, how it is but one only Sacrament of the Body and Blood of Jesus Christ. Then he begs Peace, that is to say Concord and perfect Charity, in order to approach the (b) Spotless Lamb. And for a Token of this Peace, the Faithful either embrace one another, or kiss an Instrument design'd for that Use, as was done before the Offering. The Priest says some other Prayers to Jesus Christ present in the Holy Sacrament, to beg of him Grace to make a worthy and a profitable Communion: And

(b) *Agnus Dei.*

And after having own'd aloud his Unworthiness, beating his Breast at the same Time, he communicates himself under both the Species. He communicates the Assistants under the sole Species of Bread, according to the (c) Custom which the Church in all Times practis'd in certain Cases, and which has been universally receiv'd in the latter Ages; in order to prevent Irreverences, and other Accidents. They that communicate ought to be exactly fasting, without having taken so much as a Drop of Water. Their Exterior clean and modest, and their Interior as pure as possible. Whosoever shall eat this Bread, or drink the Chalice of the Lord unworthily, says (d) St. Paul, shall be guilty of violating the Body and Blood of the Lord. Let each Man therefore examin himself, before he eat this Bread and drink this Chalice: For whosoever takes it unworthily, eats and drinks his Condemnation, not discerning the Lord's Body. A Man must be alive to receive Nourishment; for which Reason this Sacrament only profits those, who are in the State of Grace. In the (e) Primitive Times, all who assisted at the Sacrifice,

(c) Conc. Trident. Sess. 21. cap. 2. (d) I Cor. II, 27. (e) Can. Apost. 10.

partook of it also by an Oblation and Communion; and the Church (f) wishes that all wou'd now communicate: And they ought at least to communicate spiritually, by the holy Dispositions of their Heart. The Mass ends (g) with a Prayer, which contains a Thanksgiving, then the Deacon dismisses the People, and the Priest gives them his Blessing.

LESSON XLIX.

Of Low Masses and of the Viaticum.

FROM what has been said, 'tis easy to comprehend how one ought to hear Mass. For the best Exercise that can be us'd at it, is to be attentive to the Instructions which are there given, and to join as much as may be, with the Actions and Prayers of the Priest. But let no Man imagine that he hears Mass, because he is present at it in Body, if his Mind be wandering, and taken up with somewhat else than God. I have represented a solemn Mass, because all Things are there done the most regularly. But the Church has (a) also the Custom of Low Masses, where the Priest is only

M

assisted

(f) Conc. Trident. Sess. 22. cap. 6. (g)
Postcom. (a) Conc. Trident. Sess. 22. cap. 6.

assisted by a Clerk, or even by a Laick, and yet the Sacrifice is perfect, though there be no Offering of the People, nor Communion, but of the Priest, nor any other Assistant but he who serves the Mass. But though the Essential be not wanting here, the Majesty of the Sacrifice appears much less. There is less Advantage for the People, when no Instruction is given; and when there are no Communicants, all the Intentions of the Church are not answer'd. The Custom also is introduc'd of communicating frequently out of Mass, with Hosts, which are reserv'd in the Tabernacle, and which shou'd only be for the Sick. As for the Sick (*b*) when they are in Danger of Death, the Holy Sacrament is given to them as a Viaticum, that is to say, as a Provision for their Journey: That they may not depart this Life without the Protection of the Body and Blood of Jesus Christ. As we ought to adore Jesus Christ, wheresoever he is, we (*c*) pay the same Respect to the Holy Sacrament, when it is carried through the Streets, as when it rests in the Church, or is elevated in the Mass. When the Priest is come into the Chamber (*d*) of the

(*b*) *Conc. Trident. Sess. 13. cap. 6. Cyr. Ep. 54. ad Corin.* (*c*) *Conc. Trident. ib. c. 5.*
 (*d*) *Ritual Rom. & Paris.*

the Sick, he there says some Prayers before he communicates him: And if the Sick be a Priest or a Deacon, he makes his Profession of Faith, by reciting the Creed.

LESSON L.

The Eucharist continu'd.

THough the Holy Eucharist (a) be the true Body of Jesus Christ, yet he is there after a supernatural and divine Manner, whole in the whole, and whole in every Part. Hence it comes, that he is at the same Time in many Places; in Heaven and on Earth, in so many Churches, on so many Altars, in so many Hosts. Hence comes it again, that he is as entire in the smallest Particle, as in the largest Host: That in dividing it, we divide not him: That in taking several together, we receive him not several Times, and that he is as much under one of the Species, as under both. For the Separation of the Species serves only to represent the State, in which he was on the Cross, after that all his Blood was spilt and separated from his Body: But in Effect,

M 2

(a) Conc. Trident. Sess. 13. cap. 1, 3.

the Body and Blood are not divided in the Eucharist: The Body being living and animated, and the same which is glorious in Heaven. So that wheresoever the Body is, there also is the Blood; and wheresoever the Blood is, there is the Body; by a necessary Consequence, which is call'd *Concomitance*. This Sacrament far transcends all the rest, for which Reason it is call'd, by Way of Excellence, the Holy Sacrament. Water and Oil are only Sacraments, when in actual Use: The Eucharist is always so, as long as Jesus Christ is there present, that is to say, as long as the Species subsist. The other Sacraments are only Signs of Grace: The Eucharist contains the very Source of Graces, Jesus Christ true God and true Man. And yet it is a Sign in several Respects. *First*, the Species of Bread and Wine, consecrated by the Words of Jesus Christ, are Signs of his Real Presence. *Secondly*, this Sacrament makes us call to Mind his Passion. *Thirdly*, it informs us, that we are all one and the same Body, as being (*b*) Partakers of the same Bread. In fine, 'tis a Pledge, that God will one Day openly give himself to us, as at present he gives himself, hidden under these borrow'd Appearances. LES-

(*b*) I Cor. 10, 17.

LESSON LI.

*Of the Sacrament of Penance.
Of Contrition.*

CHRISTIANs shou'd never be in want of any other Sacrament, beside the Eucharist, in order to preserve the Grace, they receiv'd in *Baptism* and in *Confirmation*, and shou'd make a continual Progress in the Spiritual Life. 'Tis also of Force to blot out small and daily Defects. Yet it happens but too frequently, that Christians commit Mortal Sins, which extinguish Charity within them, and render them worthy of Eternal Death. Such are Impiety, Murder, Adultery; and all the Crimes which violate any Commandment of the Decalogue in a Matter of Importance. That we might recover ourselves from this State of Death and rise spiritually, Jesus Christ has instituted the Sacrament of Penance: Which resembles Baptism, in this, that it likewise remits Sins; and that it presupposes a Conversion of Heart, and a Resolution of changing ones Life: As Baptism in the Adult. But Penance differs in this, that it remits not Original Sin; being instituted for none but Christians, who are faln after their Baptism.

Add to this, that (a) whatever Crimes a Man has committed before Baptism, however numerous and enormous they be, he is not oblig'd to declare them in particular, nor to suffer any Penalty for repairing them. But Penance is not granted, but upon Condition of suffering some Temporal Pain proportion'd to the Sin: And by Consequence it must be confess'd distinctly. And certainly, 'tis very reasonable, that the Church shou'd treat differently, those who have sinn'd in the Darkness of Infidelity, where they had not such powerful Succours of Grace, against Concupiscence; and those who have been once illuminated in Baptism, who have been made (b) Partakers of the Holy Ghost in confirmation, who have tasted the Divine Gift of the Eucharist, the Beauty of the Word of God, the Excellence of the World to come: and who have sals after so many Advantages, crucifying in themselves again the Son of God. These deserve without Doubt, that God shou'd oblige them to purchase with Tears and laborious Works, the Favour he does them, of renewing them by Penance. 'Tis enough that he *gratis* pardons them the Guilt, that is to say,

(a) *Conc. Trident. Sess. 6. cap. 14. Sess. 14. de Pan.* (b) *Heb. 6, 4.*

say, the Stain of Sin, and that he acquits them of the eternal Pain. Penance therefore has three Parts, Contrition, Confession, and Satisfaction. The Contrition, that is to say the Sorrow which bruises the Heart, must be supernatural. For it will not suffice to be afflicted for our Sins, upon Temporal Motives, by Reason of the Miseries which we feel or apprehend in this Life. This Sorrow must be grounded on Faith, and must have for its Motive, either God's infinite Goodness, or at the least his Justice and his Power, which can reward and punish everlastingly. If it be purely the Love of God, which makes us to detest Sin, 'tis perfect Contrition: If the Contrition be imperfect, as being (c) grounded on the Consideration of the Deformity of Sin, or on the Fear of Hell, 'tis call'd Attrition. This is a holy and profitable Disposition to the Sacrament of Penance; but it ought to exclude entirely the Will of Sinning: Which implies a Beginning of the Love of God.

M 4 LESSON

(c) Conc. Trident. Sess. 14. cap. 4. Sess. 6. cap. 6.

LESSON LI.

Of Confession and Satisfaction.

WHosoever desires to return to God after he has lost the Grace of his Baptism, must begin with (a) examining his Conscience diligently, that he may know, as far as he is able, the Number and the Quality of his Sins, their Causes and Effects, his Passions and his Habits. He ought above all to dive into his Heart, and see if it be in good Earnest that he desires to convert himself, if he have an entire Conviction of the Enormity of Sin, which is the only real Evil, as attacking the Majesty of God himself, and deserving Everlasting Punishment: If he have a right Sense of the Ingratitude, he has shewn to God his Creator, his Redeemer, his sovereign Benefactor; and of the Treachery, with which he has broken the Promises of Baptism: If he detest his past Life, and be fully resolv'd to begin anew, with the Help of God's Grace. After this, let him have Recourse to his Pastor, or to some other Priest approv'd by his Bishop, and empower'd to absolve him; and make his Confession to him, declaring at Length and

(a) *Conc. Trident. Sess. 14. cap. 5.*

and with great Simplicity the State of his Soul. Let him listen to his Advice with Respect, and humbly submit to the Satisfaction he enjoins him, how rigorous soever it may appear ; since it will always be very small in Comparison of the Canonical Penances. In fine, let him not murmur, if Absolution be delay'd him ; since it belongs not to him to judge of the Conduct of the Priest, who is his Judge. The Priest has the Power of retaining Sins, as well as of remitting them ; and he charges himself, in the Sight of God, with all the Sins which he remits or retains unseasonably. He ought to refuse Absolution to him, who knows not the Truths necessary to Salvation ; as the Creed and the Commandments of God : To him who is not contrite, that is to say, who is not afflicted for his Sin, or is only so in Regard of some Temporal Interest, or who renounces not the Will of sinning for the future : To him who will not restore the Goods of his Neighbour, which he has in his Possession, or who will not quit an immediate Occasion of Sin : Or who frequently falls into the same Crimes : Or who will not pardon his Enemy : To him who will not accept the Satisfaction enjoin'd him : In a Word, to all those, to whom he judges the Sacrament wou'd be unprofitable

M 5

274 *An Historical Catechism.*

profitable, by Reason of their ill Disposition. The Priest cannot absolve a Man in this State, without damning himself with him. But if the Disposition of the Penitent be doubtful, the Priest ought to adjourn the Absolution, till he has tried him for some Time. He ought to impose a Penance [suitable to the Hainousness of the Sins confess'd] due Regard (b) being had to the Age, Sex, Strength and Fervour of the Penitent. The Canonical Penances were of many Years, for great Crimes: As for Perjury or Adultery, seven Years; for single Fornication, three Years, and so of the rest.

LESSON LIH.

Of publick Penance.

BY no other Means shall we better learn the Intentions of the Church, as to what regards the Administration of this Sacrament, than by the Ceremonies of publick Penance. They (a) who have committed Sins publick, and scandalous, ought to do publick Penance for them; and in Case they submit not to it, the

(b) *Conc. Trident. Sess. 14. cap. 8.*

(a) *Conc. Trident. Sess. 24. Reform. cap. 8.*

the Bishop has a Right to cut them off from the Church. If they (b) ask Penance; after having confess'd to the Bishop, or to his Penitentiary, on *Ash-Wednesday* they come to the Cathedral Church, poorly Clad, and bare-footed, with their Head bow'd down. The Bishop being seated in the Middle of the Church, they enter, and prostrate themselves in Tears on the Ground; then they approach, and he puts Ashes on the Head of each of them, saying: Remember Man that thou art dust, and that thou shalt return to dust; do Penance, that thou mayst have Eternal Life. He blesses Haircloths, with which he covers their Heads, and kneeling down, all the Clergy and People lying prostrate on the Ground, he recites the seven Penitential Psalms, with the Litanies and some Prayers, to beseech God, to pardon their Sins, and give them Grace to change their Lives: After this he makes them a Sermon, wherein he represents to them, how *Adam* upon sinning was expell'd the earthly Paradise, loaden with many Curses, and that after his example, they are immediately to be expell'd the Church for a time. In effect he takes one by the Hand, and they all take one the other, holding each of them a lighted

(b) *Pont. Rom. de expuls. publ. pan.*

a lighted Candle, and thus they are turn'd out of the Church with tears, while those words are sung, which God spoke to *Adam*, upon driving him out of Paradise. The Penitents kneel again at the Church Door; and the Bishop standing, exhorts them not to despair of obtaining God's Mercy, to apply themselves to Fasting, Prayer, Pilgrimages, Alms, and other good Works, to the end that God may make them do worthy Fruits of Penance. This said, the Door of the Church is shut upon them, and the Bishop being re-entred, begins Mass, which that Day and du- the whole Lent, relates to Penance. The Penitents come no more into the Church till their solemn Absolution, and in the mean while perform their Penance. They are oblig'd to abstain from all Diversions, from all publick Functions, and to avoid Company, as much as 'tis possible. They fast either with Bread and Water, or with less Rigour; either ever day, or certain Days of the Week; according as each of them has been en-join'd, in proportion to their Sins, and to their Contrition. The penal Works to which the Penitents must apply themselves, are mostly Fasting, Prayer and Alms: And all that we call Works of Mercy, as well Corporal as Spiritual.

The

The Corporal (c) are eight : to feed the Hungry, to give Drink to the Thirsty, to clothe the Naked, to entertain Passengers, to visit the Sick, to visit Prisoners, to redeem Captives, to bury the Dead. The Spiritual are seven : to instruct the Ignorant, to correct Sinners, to give Counsel, to comfort the Afflicted, to suffer Injuries, to pardon Offences, to pray for the Living and the Dead, and for them that persecute us.

LESSON LIV.

Of solemn Absolution, and reserv'd Cases.

THE Penance being accomplish'd, a solemn Absolution is given (a) on Maundy-Thursday, either of the same Lent, or some other Year, according to the Term of Time prescrib'd to each. The Bishop accompanied by the Archdeacon, and by several other Officers prostrates himself, and recites the seven Psalms, and the Litanies, during which he sends two Subdeacons, and then two more, to comfort the Penitents, who are without the Church-door ; and then a Deacon

(c) Mat. 25. 35.

(a) Pontif. Rom. de reconc. penit.

Deacon who lights their Candles. After this the Bishop goes and seats himself in the Middle of the Church, with his Clergy, standing rang'd on each side; and the Archdeacon advancing, represents to him how the favourable Time approaches, wherein the Church has cause to rejoice at the Conversion of the Baptiz'd, and of the Penitents: Now these prostrate before him, after having been a long Time in Affliction, implore Mercy, and have hopes of finding it. The Bishop comes to the Door, and makes them an Exhortation on the Clemency of God, and gives them cause to hope a speedy Absolution. The Archpriest advances, intercedes again in their behalf, and gives testimony of their being worthy of Absolution. Then the Bishop, as it were overcome by the Prayers of all the Church, takes one of the Penitents by the Hand, and so makes them re-enter into the Assembly of the Faithful. He recites some more Prayers, from which it appears that all the Hope of Sinners is founded on the Merits of Jesus Christ, and on the Power he has given to his Ministers, though Sinners themselves. Infine, he gives them a solemn Absolution: After which they go to put off their Penitential Habits, and return in a better Dress to assist at the Mass, and Offices,

as formerly. From this solemn Absolution, come those general Absolutions, recited on *Maunday-Thurs day*, in all Cathedral and Parochial Churches; which if receiv'd with Devotion, may procure the grace of Repentance. The Design of those holy Ceremonies, is to give us a great Idea of the Enormity of Sin, and of the Difficulty of Penance. And tho' at present publick Penance be not much in use, we may sensibly perceive from thence, of what nature even the secret Penance ought to be for great Crimes, that is to say, that the Contrition should be always very great, and very well tried. There is no Sin so enormous, but may be remitted, by the Power Jesus Christ has given to his Church. But (b) to increase our horror of great Crimes, the Bishops in communicating to Priests the Power of absolving, reserve to themselves the Absolution of certain Cases, for which Application must be made to them, or to their Penitentiary; and there are even some Cases reserv'd to the Pope. But all these Reservations cease at the point of Death.

LESSON

(b) *Conc. Trident. Sess. 14. cap. 7.*

LESSON LV.

Of Excommunication : And of Venial Sins.

THEY who ask not Penance, after having committed Crimes, of which they are convicted, either by their own Confession, or by sufficient Proof, ought to be depriv'd of the Sacraments : And if they go on, after several Admonitions, the Bishop has power to forbid them the Church, and even to excommunicate them, that is to say, to cut them off from the Society of the Faithful, as corrupt Members, which wou'd only serve to infect the rest of the Body. The Excommunicated, who has been publickly denounc'd, is look'd upon (a) as an *Infidel*, whose Company Christians ought to shun, except in Cases of Necessity. But if he be converted, he shall be admitted to Penance. Some Sins there are, for which the Sacrament of Penance is not necessary, to wit venial (b) Sins, that is more pardonable Offences, as being the effects of Ignorance, or of Weakness, into which it is difficult for the Just themselves not to fall. Such as little Excesses
in

(a) Mat. 18. 17. (b) Can. 114, *Eccl. African Conc. Trident, Sess. 6. cap. 11.*

in Eating or Drinking, Words of Vanity, of Fretfulness or Impatience, short Distractions in Prayer, the loss of a little Time, and other Faults of the like Nature. There are several means for effacing these ; as Prayer, Alms, and other good Works : Yet 'tis good to confess them, that we may so much the more humble ourselves, and receive proper directions for their Cure. 'Tis a Custom established in the Church, which is the reason, that the Sacrament of Penance is more frequented, than in former times. Now though there is no necessity of confessing Venial Sins ; nevertheless, if they be confess'd, one must have a true Contrition for them, and a Resolution of amending them. 'Tis very dangerous to slight these Sins, how little so ever they appear to us : And of great Importance frequently to purify ourselves from them, either by the Sacrament, or by some other kind of Penance. For though they destroy not charity, they weaken it notwithstanding, and put us in danger of falling into greater Sins. The least Sin imaginable is always a very great Evil, worse than Sicknes, the loss of Goods, corporal Pain, Infamy or Death itself : so that a Christian ought rather to expose himself to all these temporal Evils, than to commit a venial Sin with full deliberation

ration. All Sins, as well mortal as venial, are reduc'd to seven principal Sources: Gluttony, Impurity, Covetousness, Anger, Envy, Sloth and Pride. Some add Vanity, and put Sadness in place of Sloth.

LESSON LVI.

Of Indulgences, and of Purgatory.

IN ancient time, when the Canonical Penances were in force; it often happen'd, that the Bishops mov'd by the fervour of the Penitent, remitted him some part of them, either as to the length of Time, or as to the rigour of the Pains. Afterwards it was no unusual thing to remit them, in consideration of some other less painful Work; as of Alms, of Pilgrimages, of serving in the Wars against *Infidels*. All this is call'd Indulgence. The Bishops still give them, on some occasions, as at the Consecration of a Church. But it is commonly the Pope who grants them: And he applies them to those who recite certain Prayers, who assist at Offices, or visit Churches on certain Days, who keep some Fasts, or perform some other good Works. The most solemn Indulgence is that of the
Jubilee,

Jubilee, so call'd from the *Jubilee* (a) of the Old Law, which remitted all Debts every fiftieth Year. The time has been abridg'd to one half, and it is fixt to every five and twentieth Year; and besides, there are now and then extraordinary *Jubilees*, on occasion for example, of a War with *Infidels*, or of some other necessary of the Church. These Indulgences (b) are a very profitable Remedy, now that Penances are so much mitigated. For, the Justice of God being always the same, we have reason to fear he is not satisfied with the small Penances enjoin'd us, and with the little care we have of making any voluntary Addition to them: So that we ought not to let slip the Opportunity, of profiting by Indulgences. But then let it be remember'd, that they only supply the Satisfaction, and not the Contrition: And that they profit not those, who are not sincerely converted: For God is not paid with Formalities. We may likewise be assisted by the good Works of others, who pray or fast for us, according as God is pleas'd to apply them to us. 'Tis the effect of the Communion of Saints: And this should make us very careful to pray for one another, and

(a) Levit. 25. 10.

(b) Conc. Trident. Sess. 25. in fin.

284. *An Historical Catechism.*

and to recommend ourselves to the Prayers of the Saints who are on earth, and still more to those of the blessed Souls in Heaven. There remains but this only Remedy for those, who depart this Life in the state of Grace, but charg'd with some venial Sins, or with some part of those Temporal Pains, which they ow'd to God. They can only be reliev'd by the Suffrages of the Living. They suffer the mean while the Pain, which we call (c) Purgatory: Because it is necessary, in order to their entire Purgation, and to make them worthy to enter into Heaven. For this reason it is, that the Church in all ages has pray'd for those who died in her Peace and Communion; and that She offers for them Alms, Sacrifices, and all sorts of good Works.

LESSON LVII.

Of Extreme Unction.

WE have need at our Death of (a) God's particular assistance: The Attacks of the Devil are then the most violent, and the Soul sinks under the Weakness of its Body. This assistance is given

(c) Conc. Trident. Sess. 6. Can. 30. Sess. 25. in princip. (a) Conc. Trident. Sess. 14.

given by a Sacrament, which St. James has explicated (b) to us in these Terms: Is any Sick among you? Let him call for the Priests of the Church; and let them pray over him, anointing him with Oil, in the Name of the Lord: The Prayer of Faith shall save the Sick, the Lord shall raise him up; and if he have committed Sins, they shall be forgiven him. This Sacrament therefore has three Effects: First, it remits Sins, that is to say, venial Sins, and the remains of all Sorts of Sins already pardon'd. Secondly, it fortifies the Sick, relieves him, and gives him courage. Thirdly, it restores to him even corporal Health, if it be expedient for his Salvation. The Ministers of this Sacrament are the Priests; and the sensible Sign of Grace, is the Application of the Oil with Prayer. The Oil is very proper, to mark the Effect of this Sacrament; as being us'd for healing Wounds, and strengthening the Body. It is only to be given to the Sick, who are in danger; but yet without waiting the last Extremity. Formerly the Sick often made themselves be carried to the Church, to receive it. The Priest being enter'd into the Chamber of the Sick, there gives his Blessing, and

(b) Jam. 5. 14.

and admonishes the Sick to receive the Sacrament of Penance, if necessary: For one ought, as much as possible, to recover the State of Grace, in order to receive Extreme Unction: After this (c) he instructs him concerning the Institution of this Sacrament, and the Dispositions with which one ought to receive it: Which are Faith, Courage, Resignation to the Will of God, Disengagement from this Life, Contrition for Sins. He kneels with all the Assistants, and recites the Litanies of the Saints, then he goes near the Sick, and says some Prayers over him. After this, he makes the Unctions with Oil, which has been consecrated to this Use, at the Mass of *Maunday-Thuesday*, saying at each, this Prayer: May Our Lord, by this holy anointing, and his own most tender Mercy, pardon thee whatever thou hast sinn'd by thy seeing, hearing, and so in proportion. There are seven of these Unctions. On the Eyes, Ears, Nostrils; on the Mouth, for Sins of the Taste and Tongue; on the Breast, for Sins of Impurity: Others make this Unction on the Reins, but omit it as to Women: The two last are on the Hands and Feet. The Parts are wip'd immediately with
 Flax

(c) *Ritual Rom. Ritual Paris.*

Flax or Cotton, which is burnt, that the blessed Oil may not be profan'd. The Priest says again some Prayers, wherein he intreats God to fortify the Sick, to abate his Sufferings, to allay his Passions, and pardon him his Sins. He interrogates him upon the principal Articles of his Belief, and helps him to make several Acts of Faith, Hope and Charity, in order to dispose him for a good Death. The Prayers which accompany the Administration of this Sacrament are different, according to the Customs of Churches; and the Priest may omit them in case of Necessity, confining himself to the Unctions only, and the Words which are joined with them. If the Sick recover his Health, nothing hinders, but that this Sacrament may be given several times.

LESSON LVIII.

*Of the Sacrament of Order. Of
Tonsure.*

THE five Sacraments, which we have explicated, are for the Benefit of each Christian in particular. The two other are for the Benefit of the whole Church.

Church. Order gives her (a) publick Officers, and spiritual Fathers to govern her. Matrimony furnishes her with new Subjects capable of becoming her Children by Baptism, so as to perpetuate her to the end of Ages. Jesus Christ instituted (b) the Sacrament of Order, when he call'd his Apostles: And when at different times, he gave them power to preach, to baptize, to forgive Sins, to consecrate and distribute the Eucharist; in a Word, to administer all the Sacraments. The Grace of this Sacrament is not therefore confin'd to the sole Sanctification of him who receives it: It gives him the Power of sanctifying others, in administering all the Sacraments to them. The Bishops only (c) have receiv'd the Grace of this Sacrament in all its Fulness: For only they can confer all the Sacraments; and even Priesthood. But as no one can ascend to Episcopacy, but by the Degrees of all the Orders, we must here take a short View of them, that the Nature of this Sacrament

(a) *Conc. Trident. Sess. 23.* (b) *Mat. 4. 18. c. 10. 7. c. 18. 18. Mar. 6. 13. c. 16. 15. Luke 9. 2. c. 10. 1. c. 22. 19. 1 Cor. 11. 14. Jo. 21. 16.* (c) *Conc. Trident. Sess. 23. cap. 4.*

ment may be perfectly understood. The Entrance to all the Orders is the *Tonsure*, which is not a Sacrament, nor an Order; but only a pious Ceremony, which prepares for Orders, advancing a Laick into the Number of Clerks. Young Children may be made Clerks, at the Age of twelve or fourteen, that they may be educated, if possible, (d) in some Seminary, and form'd to the Ecclesiastick Life. But at what age soever it be, they should have receiv'd Confirmation, be well instructed in the Catechism, and be able to read and write. The Bishop shou'd either chuse them himself, or at the least, have good Grounds to believe, that they embrace this kind of Life, in order to serve God faithfully, not for any temporal Interest, as the Possession of a Benefice, or the Enjoyment of the Ecclesiastical Privileges. *Tonsure* is the taking of the Habit, and the Entry or Noviciat of the Ecclesiastick Life. The Bishop first (e) makes a Prayer, that they, to whom he is about to give it, may be no less chang'd interiorly, than in their outward Habit; and while a Psalm is sung, expressing their

N Application

(d) *Ibid. reform. cap. 18.*

(e) *Pont. Rom. Psal. 15. & 14.*

Application to the Service of God, he cuts off a little of their Hair. Another Psalm is sung, which shews the Purity those ought to have, who enter into the House of God ; then he puts a Surplice on them, beseeching God to cloath them with the new Man. Infine, he advertises them, that they are now come under the Jurisdiction of the Church ; and that it must be their care to please God, by the Modesty of their Habit, their good Behaviour, and good Works. From this Day they ought never to appear but with the Ecclesiastick Habit and Tonsure.

LESSON LIX.

Of the lesser and greater Orders.

FROM the Condition of a single Clerk, to which Tonsure was the Entrance, one passes first to the four lesser Orders, then to the three Holy Orders. The four lesser as those of Porter, Reader, Exorcist, and Acolyth, instituted for sanctifying the very least of the publick Functions of the Church. The Office of the Acolyths is to attend on the Bishop, where ever he goes, and at Church to bear Candlesticks, to light Wax-Tapers, to prepare Wine and Water for

for the Sacrifice. The Functions of the Rest may be known by their Names. Now, though the Relaxation of latter times has so prevail'd, that the Functions of these Orders are perform'd for the most part, either by Laicks, or by Priests; it is the Intention of the Church (a) to re-establish them as much as possible, and rather to admit married Clerks to execute them. The holy Orders (b) are those of Subdeacon, Deacon and Priest. They so ingage a Person in the Service of the Church, that he is not at liberty to quit it, nor to marry: And none are receiv'd to the Order of Subdeacon, but those who make a vow of Continence. Hence their Ordination is attended with more Ceremonies. The Litanies are said over them, they are habited in sacred Ornaments, and several Prayers are made for them. All these Orders, I have mentioned, are referr'd to Deaconship, and were only instituted to be assistant to the Deacons. The Ordination of Deacons resembles in several of the Ceremonies that of Priests. Both of them are presented in the Name of the whole Church, by the Archdeacon, who

N 2 testifies

(a) *Conc. Trident. Sess. 23. cap. 17.*

(b) *Pontif. Rom.*

testifies that they are fit ; and the Bishop asks again the Testimony of the People, over and above the Publick Notice given in their Parishes, as is done for a Marriage. Both of them receive the Holy Ghost by the Imposition of Hands : The Deacon, that he may be enabled to resist the Temptations of the Devil ; the Priest, that he may be empower'd to remit Sins. The (c) Deacons, and all the inferior Ministers, hold the Rank of Levites, appointed in the Old Law, to carry the Tabernacle, and afterwards to guard, and serve the Temple. They ought therefore to have care of all the exterior Worship, and more especially of the Living Church, that is to say, of the Assembly of the Faithful : They ought to preserve and adorn it by their Instruction, and Example. The (d) Priests were represented by the Sacrificers of the Race of *Aaron*, employ'd in offering Sacrifices, in separating the Leprous, and the Unclean, and in purifying the People by divers Ceremonies. The Bishop, who is only one in each Church, was figur'd by the High-Priest. Beside the Imposition of Hands, the Priest

(c) *Pontif. Rom. in ord. diac. & presbyt.*

(d) *See Part I. Less. 46.*

Priest and Bishop are also consecrated by Unction. The Hands of the Priest are anointed with the Oil of Catechumens ; and the Hands and Head of the Bishop, with the holy Chrism. To the Deacon, as a Mark of his principal Function, is given the Book of the Gospels, which he has a Right to read. To the Priest the Chalice and Host, which he is to consecrate : To the Bishop, the Cross, or pastoral Staff, to express the Authority of judging and correcting : The Ring, by which he espouses the Church ; and the Book of the Gospel, which he ought to preach. The Sacrament of Order cannot be re-iterated, and it imprints a Character, which is never lost, though a Person may be depriv'd of the Functions for some Crimes.

LESSON LX.

Of Matrimony.

MARRIAGE (a) was instituted at the Beginning of the World, when God (b) gave to Man for his Companion, the Woman, whom he had form'd from

N 3

his

(a) *Conc. Trident. Sess. 24.*

(b) *Gen. 1. 28. c. 2. 22.*

his Side, saying that they should be two in one Flesh, and giving them Fecundity by his Blessing, which was not effac'd, neither by Original Sin, nor by the Deluge. But Men had deviated very much from the holy Institution of Marriage. Over and above the profaning of their Body by an Infinity of shameful Sins, they had introduc'd the Plurality of Wives, and the Liberty of quitting each other; and God himself tolerated this Custom, in the Old Law. Jesus Christ has reduc'd Marriage to its first Institution; so that it ought to be *(c)* the perfect Union of one only Man with one only Woman; a Union which makes two Souls seem to have but one Body; a Union, which only Death can break. To render it more-holy, Jesus Christ has advanc'd it to the Dignity *(d)* of a Sacrament; annexing to it special Graces, to the End that conjugal Love may be a true Charity, and that the married Couple may with Ease discharge all their Duties, as well in regard of one another, as of their Children. The Signs of this Grace are the Words expressing the Consent of the Parties,

(c) Matt. 19. 4, 5, &c. *(d)* Ephes. 5. 32.

Parties, and the other Ceremonies which accompany it: And Marriage itself is a Sign and Image of the perfect Union of Jesus Christ with his Church. Matrimony has three Ends: *(e)* First, the Production of Children, that they may become the Children of the Church by Baptism, and that being educated in the Fear of God, they may arrive to Eternal Life: The Second, *(f)* is the mutual Assistance of Man and Wife, in all the Concerns of Life: The Third, *(g)* that it may be a Remedy against Concupiscence; by assigning a lawful Object to this natural Inclination, which Sin has depriv'd. Whosoever proposes to himself any other Intention, sins *(b)* against the Institution of Marriage. It ought to be contracted according to all the Laws which the Church, and the Prince have prescrib'd: The Principal is that it be publick, made before the Pastor of one or the other Party, and before two or three Witnesses. The Espousals shou'd go before it, where the Pastor by the Questions he proposes to them, examines if there be no Impediment to the Marriage, which they pro-

N 4

mise

(e) Tob. 8. 9. *(f)* Gen. 2. 18.

(g) 1 Cor. 7. 9. *(b)* Tob. 6. 17.

mise to contract. They ought after this
 to prepare themselves for the Receiving
 of this Sacrament, by Purity of Con-
 science, Prayer and good Works. The
 Day of celebration being come, the Pastor
 makes them give their solemn Consent
 in the Face of the Church, and the
 Promise of mutual Fidelity: And he
 blesses a Ring, which the Husband
 gives to the Wife, as a Pledge of it. Then
 a Mass is celebrated, which is all com-
 pos'd of the finest Passages of the Scrip-
 ture, relating to Marriage; and after
 the *Pater*, the Priest says a Prayer over
 the Woman, begging for her, Fruitful-
 ness, and all the Virtues of the holy
 Wives of the Patriarchs. This Bles-
 sing is given but once; and therefore
 is omitted, when a Widow is married.
 Afterwards the Priest goes into the
 Chamber of the married Couple, and
 blesses the nuptial Bed, to drive away
 the Attacks of the Devil, and draw
 down upon it Fecundity. All these
 Prayers make mention of a long Life,
 and of temporal Prosperity, which are
 suitable to the State of Marriage.
 Though Marriage (*i*) be honourable,
 and the nuptial Bed be undefil'd, yet the

(*i*) Hebr. 13. 4.

the State (*k*) of Virgins, of Widows, and of those who observe Continency, is the happier. Married Persons cannot avoid having some Attache (*l*) to the Things of this Life, and Abundance of temporal Afflictions: The others have no other Care, but how to please God: And in Heaven, Virgins shall eternally (*m*) be distinguish'd from the other Saints. But the Gifts (*n*) of God are different, and every one ought to follow his Vocation.

(*k*) 1 Cor. 7. 40. (*l*) *ibid.* 33.

(*m*) Apoc. 14. 3.

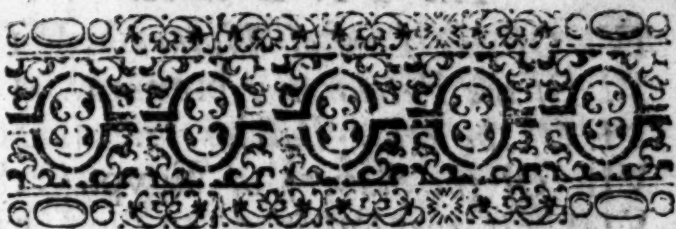
F I N I S.



297
The Spirit of Wisdom and
is the
to the Father of
and abundance of temporal
gifts: The others have no other
God: And in
be
that
the Gift of God is different and
every one ought to follow his /ocation.

(R) 1 Cor. 7. 40. (I) 1 Cor. 33.
(v) 1 Cor. 14. 8.

12



THE
INDEX

OF THE
Great Catechism.

PART I.

LESSON	Page
I. O F the Creation.	3
II. Of Sin.	6
III. Of the Corruption of Mankind, and of the Deluge.	9
IV. Of	

The I N D E X.

IV. Of the Law of Nature.	11
V. Of the Patriarch Abraham.	13
VI. Of the other Patriarchs.	16
VII. Of the Slavery of Egypt.	18
VIII. Of the Pasch.	21
IX. Of the Journey in the Desert.	23
X. Of the Ten Commandments.	25
XI. Of God's Covenant with the Israelites.	28
XII. Of the Infidelities of the People in the Desert.	30
XIII. Of the last Discourses of Moses.	33
XIV. Of the Establishment of the People, in the Land of Promise.	36
XV. Of Idolatry.	38
XVI. Of David, and of the Messias.	41
XVII. Of Solomon, and his Wisdom.	44
XVIII. Of the Schism of the Ten Tribes, or of Samaria.	47
XIX. Of the Prophecies.	49
XX. Of the Prophets.	51
XXI. Of the Captivity of Babylon.	54
XXII. Of	

The INDEX

XXII. Of the Re-establishment of the
Jews, after the Captivity. 57

XXIII. Of the Persecution of Antio-
chus, and of the Machabees. 59

XXIV. The Condition of the World,
at the Coming of the Messias. 61

XXV. In what Manner the Messias
was expected by the Jews. 63

XXVI. Of the Birth of Jesus Christ. 65

XXVII. Of the Infancy of Jesus
Christ. 67

XXVIII. Of St. John Baptist. 70

XXIX. Of the Calling of the Apostles. 72

XXX. Of the Miracles of Jesus
Christ. 75

XXXI. Of the Virtues of Jesus Christ. 78

XXXII. Of the Doctrine of Jesus
Christ. And first of the Trinity,
and the Incarnation. 81

XXXIII. Of the Love of God and
our Neighbour. 84

XXXIV. Of Counsels, Grace, and
Prayer. 86

XXXV. Of

The INDEX.

XXXV. Of the State of the Faithful in this Life.	89
XXXVI. Of the Life of the World to come.	91
XXXVII. Of the Enemies of Jesus Christ.	93
XXXVIII. Of the Supper of our Lord Jesus Christ.	96
XXXIX. Of the Passion of Jesus Christ.	98
XL. Of the Cross and Death of Jesus Christ.	101
LXI. Of the Resurrection and Ascension of Jesus Christ.	104
XLII. Of the Descent of the Holy Ghost.	107
XLIII. Of the Church of Jerusalem.	109
XLIV. Of the Persecution rais'd by the Jews; and of the Conversion of the Samaritans.	112
XLV. Of the Conversion of the Gentiles.	115
XLVI. Of the Foundation and Subordination of Churches.	118
XLVII. Of Tradition, Scripture, and Councils.	122
XLVIII. Of	

The INDEX.

XLVIII. *Of the Destruction of Jerusalem.* 125

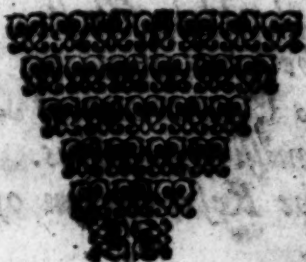
XLIX. *Of the Life of the Apostles.* 127

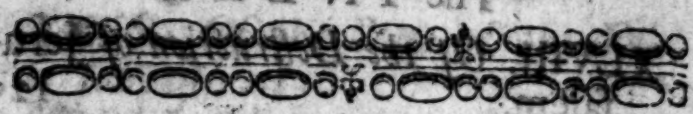
L. *Of the Persecutions.* 131

LI. *Of Confessors and Martyrs.* 133

LII. *Of the Liberty of the Church, and of the Monastick Life.* 135

PART





PART II

Containing the Principles of Religion.

LESSON.	Page
I. O F Faith.	139
II. Of Hope and Charity.	142
III. Of the Trinity.	144
IV. Of the Incarnation of the Word.	147
V. Of the Redemption of Mankind.	150
VI. Of the Descent into Hell, and of the Glory of Jesus Christ.	152
VII. Of Judgment.	155
VIII. Of the Holy Ghost.	158
IX. Of the Church.	160
X. Of the Communion of Saints, and the Remission of Sins.	163
XI. Of the Resurrection of the Body.	165
XII. Of	

The INDEX.

XII. Of the Life Everlasting.	167
XIII. Of Prayer.	169
XIV. Of the two first Petitions of the Pater.	172
XV. Of the Two following Petitions.	174
XVI. Of the three last Petitions.	176
XVII. Of the Ave, Credo, Confiteor, and of the Office of the Church.	178
XVIII. Of other Prayers.	181
XIX. Of Mental Prayer.	183
XX. Of the Love of God and our Neighbour.	185
XXI. Of the Decalogue.	187
XXII. Of the first Commandment.	189
XXIII. Of the second.	192
XXIV. Of the third.	194
XXV. Of the fourth.	198
XXVI. Of the Fifth.	201
XXVII. Of the Sixth.	203
XXVIII. Of the seventh.	205
XXIX. Of the three last Commandments.	208
XXX. Of Desires.	211
XXXI. Of the three First Commandments of the Church.	213
XXXII. Of	

The INDEX.

XXXII. Of the Feasts of Mysteries.	217
XXXIII. Of the Feasts of Saints.	219
XXXIV. Of Fasting and Abstinence in general.	222
XXXV. Of Fasting-Days, and Days of Abstinence in particular.	225
XXXVI. Of Counsels and Christian Perfection.	228
XXXVII. Of Grace.	231
XXXVIII. Of the Sacraments.	232
XXXIX. Of Baptism.	235
XL. Of the Preparation to Baptism.	237
XLI. Of solemn Baptism.	240
XLII. Of the Baptism of Infants.	243
XLIII. Of Catechism, and of Confir- mation.	246
XLIV. Of the holy Chrism.	249
XLV. Of the holy Sacrifice of the Mass.	252
XLVI. The Mass continu'd. Of the Instruction of the People; and the Offertory.	255
XLVII. Of the Consecration.	259
XLVIII. Of the Communion.	262
XLIX. Of	

The INDEX.

XLIX.	Of low Masses, and of the Viaticum.	265
L.	The Eucharist continu'd.	267
LI.	Of the Sacrament of Penance : Of Contrition.	269
LII.	Of Confession and Satisfaction.	272
LIII.	Of publick Penance.	274
LIV.	Of solemn Absolution, and re- serv'd Cases.	277
LV.	Of Excommunication : And of venial Sins.	280
LVI.	Of Indulgences, and of Pur- gatory.	282
LVII.	Of Extreme Unction.	284
LVIII.	Of the Sacrament of Order. Of Tonsure.	287
LIX.	Of the lesser and greater Orders.	290
LX.	Of Matrimony.	293

FINIS.



ERRATA.

IN the preface Page 6. l. 26. r. know.
p. 8. l. 3. r. unintelligible. p. 28 l. 22.
r. weak. p. 30. l. 2. r. than. p. 32. l. 14.
r. manner. p. 39. l. 9. r. no where. p. 61.
l. 28. r. as to shed. l. 29. r. if you be.

IN the Short Catechism. p. 34. l. 8.
r. amongst. p. 77. l. 19. r. of the Ho-
ly. p. 96. l. 6. r. beside.

IN the great Catechism. p. 11. under
Lesson IV. add. Of the Law of Na-
ture. p. 13. l. 3. r. only. p. 87. l. 2 for
all are not capable of this. read. [all
take not this Advice]. p. 93. l. 12. r.
to the Gentiles. p. 121. l. 20. r. principal.
p. 128. l. 27. r. Miracles. p. 146. l. 3. r.
that. p. 152. l. 7. for repeated. r. re-
new'd. p. 171. l. 3. for single Promise.
r. [Resolution only]. p. 173. l. 29. for
some. r. an. p. 196, l. 11. after Scripture.
~~add~~ [supposing that the Reader is hum-
ble and duly qualified]. p. 241. l. 8.
for drops. r. dips. p. 276. l. 15. r. and
during. l. 25. r. every. p. 278. l. 9. for
Now. r. how.



ow.
22.
14.
61.
e.

. 8.
Ho-

nder
Na-
for
all
r.
al.
r.
re-
le.
for
re.
m-
8.
nd
for

A A
Edward Barnes H.

It is my Name and
with my pen I wrote
this name that every
person may plainly
see what care my
parents took of me

J B
G F B
(L B
P B R
C I

Edward
Barnett
His Book

December
the 31. 1832

John